the METHODIST WOMAN

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THE METHODIST WOMAN

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The Committee on Arrangements for the meeting of the General Missionary Council and the Assembly of the Woman's Division of Christian Service is recommending the postponement of the meeting scheduled for December, 1941.

Announcement will be made as soon as possible as to plans for a future meeting. Detailed information has gone through letters to the Presidents of Jurisdiction and Conference Woman's Societies of Christian Service.

MRS. J. D. BRAGG, President
Woman's Division of Christian Service

The Student Packet

The Packet will be ready to use or to present to the Student Cabinet Meeting at the beginning of school. The Student Secretary will be delighted to take this to the Cabinet Meeting and discuss its use with these officers who are planning the program. Secretaries' Packets are to be paid for from the Cultivation Fund, and should be ordered through the Conference Secretaries. Mailing will be direct from the Division Office, 150 Fifth Avenue, New York, N. Y.

The Methodist Woman

National Fellowship of Indian Workers

By William M. Malehorn

Navajo Methodist Mission School, Farmington, New Mexico, enjoyed the high privilege of entertaining the National Fellowship of Indian Workers in their quadrennial conference, June 9 to 13. On our spacious campus, a veritable oasis of colorful beauty in this rather barren desert area, 220 delegates, friends of the American Indian, assembled. From twenty-three states and the territory of Alaska they came, representing fifteen denominational boards and seventeen different Indian tribes. Only because of the increased facilities made possible by the recent building expansion program, now nearing completion, were we able to comfortably and conveniently care for their needs during their five-day visit. The entire staff of workers of our School co-operated in a most admirable spirit to make our contribution as host of the conference a memorable one. And our reward was not alone in the generous expressions of appreciation on the part of the delegates, but in the awareness that our effort as host on this historic occasion afforded us the opportunity to extend temporarily the scope of our service to the Indian, for whom we as a School exist.

Leaders of denominational boards joined with representatives of the Government Indian Service and with veteran workers who had many years of Christian missionary effort to their credit to wrestle with their common problems and to gain new light and new inspiration for their common task. With one accord, the thought which predominated in the conference was, ". . . that they might have life, and that they might have it more abundantly."

One of the very important considerations of the conference was the subject of the status of wardship which the Indian occupies in his relation to our government. Four seminar sessions on this topic, with their stimulating, informative discussion from all angles, led to the conclusion that: "The ultimate goal should be the assimilation of the Indian into the great stream of American life. The removal of the wardship system would be a step in this direction." It was agreed that wardship tends to perpetuate a barrier of prejudice against the Indian because of the privileges accorded him in that status by the National Government. And while wardship is not in itself incompatible with the Indian's nominal American citizenship status, as conferred by the Act of Congress of 1924, it does in reality prevent him from exercising his full citizenship privileges and responsibilities by reason of discriminatory state laws which recognize his wardship status. The conference adopted a resolution favoring a thorough study by the Home Missions Council of North American of the subject of wardship of the Indian in all its legal, political, and social implications. A second resolution even urges that steps be taken by the government toward the abolition of the wardship system within a reasonable time.

Much interesting and enlightening discussion grew out of the consideration of the subject of "Objectives of Indian Education." To this vital topic also, four full seminar periods were devoted. The main points of departure in the deliberations were the Public School, the Government School, and the Mission School.

Miss Muriel Day, executive secretary of Educational Institutions maintained by the Woman's Division of Christian Service, presented, as the principal general objectives of education in the Mission School, first, the abundant life as only a Christian environment and a staff of consecrated Christian teachers can offer it and, secondly, the opportunity for balanced growth for the child. She suggested five specific aims, namely: Education for Health, Education for Better Homes, Sound Academic Training, A Well-Balanced Program of Extra-Curricular Activities and, above all, Education for Christian Growth.

The conference concluded, on this subject, that to develop Christian citizenship is indeed one of the highest aims in educational effort and that the educational program should afford practical, creative opportunities for health education, home training, religious development, sound academic and vocational study, and guidance in avocational and leisure-time activities.

A third subject of major interest and concern to

The Methodist Group

the delegates was that of Indian leadership training for Christian service. It was commonly agreed by the delegates that one of the most perplexing problems of the missionary is to recruit and develop a sufficient number of Christ-centered religious leaders. Touching pleas were made by some of the older Indian leaders present for more emphasis upon this very important phase of our work. Stirring stories were related to stress the urgency of the need. The Indian membership present, in an all-Indian session, adopted a resolution expressing their sincere appreciation for the opportunities for training and service which they have received and are receiving from their Christian white brethren. They manifested an excellent spirit of willingness to work even harder and to make even greater sacrifices to prepare themselves for this great service of evangelizing their own people. As a practical step toward meeting this crying need, the conference by resolution requested that the Home Missions Council of North America form a National Advisory Committee on Indian Leadership Training to co-operate with the Cook Christian Training School of Phoenix, Arizona, which institution is now being sponsored by the National Council. The purpose of the committee is to make a survey of the needs of the various fields and put forth an effort toward meeting those needs.

"The most significant gathering of Indian missionary workers of modern times, if not of all history" was the estimate of a veteran friend of the Indian in speaking of the conference. The spirit of the conference, with its free and frank discussion, its generous attitudes, its willingness to compromise strong differences of opinion, and its obvious eager desire to arrive at the highest good rather than buttress some preconceived idea, these all were evidences of that unselfish, dissociated interest which alone will make it possible for friends of the American Indian to help him realize that better day toward which we are all working.

One of the finest points of the conference was the ready recognition which was accorded the Indian members in its proceedings and the capable way in which they acquitted themselves whenever called upon to serve. The closing session was an all-Indian "symposium" on the subject, "What Christ Means to Me and My People." In reality, it was nothing less than a good old-fashioned testimony meeting which warmed the iciest heart present, and which would have done high credit to a Methodist camp meeting of yesteryear. The participants were seven Indian members of the group, representing five tribes, who, as the chairman said, would have been seeking each other's scalps sixty years ago. They related how God has answered the quest of the Indian for the Great Spirit, how he has redeemed them from sin and made them new creatures in Christ Jesus, how he, through Christ, has given them assurance of eternal life and how he has filled them with an unquenchable zeal to carry the glad tidings to their own people and to all men everywhere.

As a positive proof of the desire of the Fellowship to recognize and develop Indian leadership and as an indication of the confidence which the members of the conference have in such leadership, the delegates chose, as their president for the next three years, Robert Chaat, a capable, devoted Christian minister of the Comanche tribe.

"I Was Sick and Ye Visited Me"

By Marie Nelson

A NEW, fine, seven-room, modern hospital is finished at Quessua, Africa. It was with more joy than I had dreamed of to watch this much-needed building being erected. Only a year ago we had questioned whether we dared to go ahead with the building. Gifts came from friends everywhere.

The building still lacked some finishing touches in January. Just the two wards were ready for occupation. The people of Angola must have heard of the new hospital. They brought their sick from far and near. One came from the coast city of Luanda, three hundred miles away. We had more people that month than any previous one of its twenty years as a clinic.

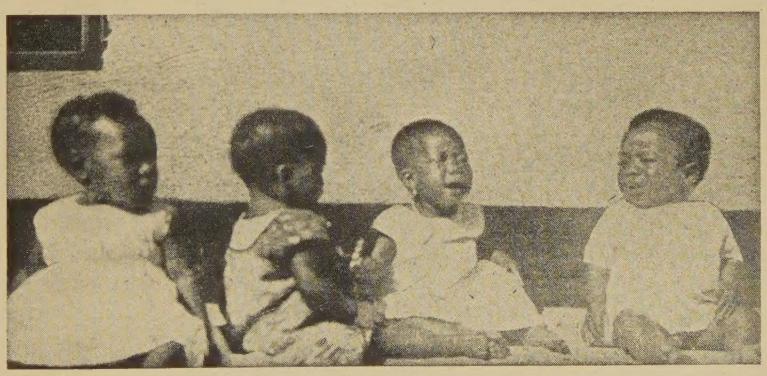
On one of those busy days the doctor was hurrying to start on a trip over the district. He took only time to attend to those who looked dangerously ill. Among them was an old man who had been brought from a long distance in a hammock. After the doctor had examined the patient he turned to me with the verdict: "That man is doomed. He has pneumonia and a bad case of jaundice—and at his age!" He prescribed the treatment and left.

A few minutes later I heard the old man's son talking to our native assistant: "Might they have a room or a hut for the sick one?" Everything was filled. There were three, sometimes four patients in every room and hut. We did not have one empty bed. With that I interrupted and suggested one of the new wards. They went there rejoicing. The whole family had come along to attend to the head of the household.

Then I remembered again the statement of the doctor that the old man was doomed. I also knew well enough that jaundice and weakness are bad complications to pneumonia. Should the first patient in that building die the natives would say that it was an ill omen and be afraid to take another patient in that room. The man was tired after his strenuous journey and slept well that night. He took his medicines, nourishment, obeyed orders, and soon began to get better. He did not die but went home about three weeks later vastly improved. The last week, before leaving, he attended our morning devotions. There was something kind and genteel about the old man. He appreciated everything. He had heard the Word of God a couple of years ago from two old Bible women. He and his household are the fruits of that missionary journey.

As he went away another crowd gathered. This time from a different direction. They brought a young woman who had a big goiter. Two years ago Doctor Kemp performed eight or ten goiter operations with excellent results. Then a year ago one came who had waited too long. The patient died on the table. Until now, no other goiter patients had come. And she was so sick! Her husband had divorced her because of this. The family would scarcely wait until the operating table was ready. Her friends watched as the doctor removed the goiter which weighed thirty-one pounds. What a relief it must have been to be free from the weight and strain from under her chin. She was the first occupant in the other ward. We could not have had a more cheerful patient. Every day she met us with a smile in spite of her pains. She and her mother still wore their long, greasy braids and only an oily loincloth for clothing. Each of the men wore a blanket. Yet they were all friendly and happy with the result of the operation. They could not thank us enough. Before they went back, they came ceremoniously, and with such happy faces, to bring their thank-offering, the whole sum of a dollar and a half. This came out of their poverty and we were well pleased.

Jesus is very near out here in West Africa where we have so many opportunities of ministering to him. One can almost hear him say, "I was sick, and ye visited me; I was a stranger, and ye took me in." It gives one unspeakable joy to be able to help the sick in Jesus' name and to have them go home healed to tell others.



Some of the members of Miss Nelson's Baby-fold

Ongoing Christian Work in (North) Japan

By Floyd Shacklock

"WE ARE IN A TUNNEL—it is dark. It was bright before we came in," said Bishop Yoshimune Abe, of the Japan Methodist Church, the other day as he described Christian work in Japan. "But," he continued, "we have the assurance that we will come out again into the light!"

Bishop Abe was the leader of the group of Japanese Christians who came recently to this country to confer with church leaders here. As he consulted with the secretaries of the Board of Missions, it was clear that he and his colleagues want the continued help and prayers of Christians in this country as the new united Church of Christ in Japan moves forward on new and uncharted paths. The devotion and ability of these Japanese Christian leaders command full respect. Christians here share Bishop Abe's confidence that God will surely lead his work and workers in Japan out into the light which darkness can not overcome.

As an illustration of the future of Methodist mission work, look at one inland city which has several institutions. Hirosaki, five hundred miles north of Tokyo, is an old Methodist center. The central church goes on under a capable Japanese pastor. Since its organization, sixty-five years ago, this church has produced more than 150 Christian workers. How many churches in this country can equal that record? It planted nine other churches in surrounding towns and cities. Today it carries on courageously in spite of difficulties.

Japanese Boys in Mission School Laboratory

Under the care of the church is a day nursery which serves sixty to seventy children of poorer families. It is managed and taught by devoted Japanese Christians. It continues. There are two kindergartens founded by the mission. They also continue under Japanese teachers, with larger enrollment than in recent years.

The two Christian high schools, one for boys and one for girls, have long and creditable records behind them. Both have Japanese principals and faculties. Both are openly Christian. Of course, in neither school are the pupils compelled to become Christians, but the schools would consider it unwise to accept children from homes that are definitely hostile to Christianity—for the sake of the pupil and his education. Every pupil has a class hour of Bible instruction each week, and all attend the daily chapel service. The goal of these schools is Christian character.

What standing have these Christian schools in Hirosaki? In the spring of 1941, when Japan was shaken by anti-American and anti-Christian agitation, the girls' school admitted 200 freshmen—double the number of any previous year. The boys' school had 281 applicants—far more than for many years: it could admit only 155 for its first-year class. These enlarged entering classes were received without compromise of the Christian principles of the schools.

These schools are respected in the community because of their high educational standards, their emphasis on character building, and the spirit of Christian service which they demonstrate. The boys' school, for example, has a large farm where experiments are carried on by the agricultural classes. New crops—from America and from other parts of Japan—are tested and recommended to farmers. Long ago a Methodist missionary introduced American apples. Today apples are the chief cash crop of the prefecture. This work of the farm has been praised repeatedly by newspapers, officials, and the prefectural governor.

Along with this attempt to solve the basic Japanese problem of food, the school puts greater emphasis upon social and spiritual problems. Each winter a farmer's institute is held for country lads

Prayer in a Kindergarten Circle

who can never know the advantage of a high-school education. For one or two weeks they live in the school dormitory and attend classes on seed selection, crop cultivation, co-operative buying and selling, the Christian view of life, Christian hymns, wholesome recreation. This is carried on by the young Christian teachers of the boys' school.

One of the extension activities of the religious education department is known as "newspaper evangelism." Christian sermons are put into Sunday newspapers, with the suggestion that interested readers can learn more about Christianity at the school. Requests come each week for this information. Such inquirers are enrolled in correspondence courses in Christian teachings. They are given the use of library books, and through letters and visits they enjoy the sympathetic friendship of teachers in the school who help them with a great variety of personal problems.

All of these extension activities make possible a continuing cultivation of the graduates of the two high schools. One sad loss in some mission schools is the falling away of young Christians after they leave the friendly Christian environment. Here in Hirosaki an enthusiastic, young Japanese preacher gives his full time to visiting and corresponding with the graduates of the two schools out in their lonely villages, with the boys who have attended the farmers' institutes, and with the inquirers enrolled in the correspondence courses. His friendly encouragement helps to maintain the Christian decision of many a youth who lives in a non-Christian atmosphere. Even in remote villages these interested young people become the nucleus for a Christian circle. This leads to regular meetings, usually led by one of the teachers of the Christian schools who volunteers his time as a lay preacher. In the last few years this movement has grown until there is every reason to expect that many new churches may be planted throughout the prefecture.

As the missionaries left for America hundreds of friends went to the station to bid good-by, with, "Hurry back," "We are waiting for your return," "This can't be the end." The schools and church were unwilling to break the old ties and are now carrying the names of these missionaries on their lists as on temporary furlough.

Miss Lois Curtice was the last missionary to leave Hirosaki. Christian and non-Christian friends of the schools came to her to say: "Don't worry, we will help the schools because Hirosaki needs them." "Even though I am not a Christian, I believe in this school, and want my daughter to study in it. I will help all I can."

The last words of the Japanese principals of the two Christian high schools were: "Don't be anxious. We will stand by these schools, no matter what comes. They will always be Christian schools. We will never give them up." They are already making plans for whatever the future may hold, even though it be hostility or persecution.

Beyond question, in these churches and schools Christian work, under God, continues to go forward. Over the recent winter and spring months, in the midst of the unfriendly agitation throughout Japan, fifty boys and girls from the two mission schools were baptized in the Hirosaki church. Most of them were seniors who wished to be known as Christians before they graduated. What more need be said of the ongoing Christian program in North Japan!

To meet widespread demands that all Christian schools be financially independent of foreign subsidies, these schools are making desperate efforts for self-support. One method is by increasing their enrollment in order to increase the income from tuition fees. For this they need additional classrooms. The mission board has already advanced the full 1941 appropriations to both schools to be used for new classrooms, confident that American Methodists will want to keep fellowship with Christians in Japan through their gifts as well as through their prayers.

Adversity Kindles Flame of Christian Love

By Mollie Townsend

The steady increase of the work at Danforth Hospital, Kiukiang, China, together with the impossibility of securing an adequate staff, made it necessary for Mrs. Jones and myself to devote our whole time to work within the hospital grounds. Doctor Peh, our only physician, is entering her fourth year without a vacation. Our three faithful nurses and twenty attendants are shifted about and relieved as need arises. They and a Bible woman make up our staff, which has been caring for more people than we had in normal times. The need continues to grow, and to serve body and soul of a large number of needy people is more than we are able to do at times. We know this shortage of staff and inability to take advantage of vast opportunities is not only true of Kiukiang, but something we share in common with the Christian movement throughout China.

It seems I never have seen people so eager to hear the Word of God, nor so ready to follow it. There are the so-called "Rice Christians," but this is different. There is a real need, and the interest is sincere, vital, and deep. The fact that Christian missions have stood, that missionaries have stayed at their posts, that they have shepherded great flocks of all sorts and conditions of people through times and conditions unparalleled in their experience, and eating bitterness for them and with them has told a story of Christian service throughout the country which is even now bearing fruit. The people have seen Christianity in action on a large scale and in a form which all classes understand. So, many want to know more of Christianity, and our schools, hospitals, and churches are full. Centers of relief are not able to meet the needs of all who come for help.

Here at Danforth we have to limit the in-patients to the seriously ill and maternity work. Even so we have to call on Water-of-Life Hospital for help in major operations. However, we have cared for all in our out-patients department. It is a lively place all morning and requires all that can be spared from other departments. It is a most-important work and gives opportunity for healing bodies and brings the story of love of our Saviour to a large number of people. We know not what fruit these efforts bring, but some come again and again, and interest is sustained. Some have entered classes for inquirers, continued until they are baptized and finally taken into the church.

All the children in the orphanage department have been baptized except a few older boys, and one of these has just come to me. They are inquirers and all are receiving instruction daily as well as in Sunday school. This morning, chapel service took the form of a testimony meeting. Instead of the regular talk, people were given an opportunity to tell what they were most thankful for during the year. The response was splendid. John, one of our boys, said he wanted a bottle of liquid ink for a long time. (Chinese ink is in sticks.) He thought he could do better work in writing and that he wanted it so much he prayed about it every day. When he opened his Christmas gift there was a bottle of ink, and he wanted publicly to thank God for answering his prayer. We think our children are very promising and all of us consider the orphanage an important part of Danforth's work. Since we started taking in certain destitute war orphans in 1938, many appeals have come to us. Many are in great need. Since Danforth is first a hospital, and available space for orphans is limited, we have had to limit the number. We have been able to render much service to some widows and widowers, by taking the children during the day while they worked. In some cases the parents have been able to again make a home for

The Overall Brigade

Some of the Orphans at Danforth Hospital, Kiukiang, China

themselves after a few months, and take their children. We have also been able to adopt four of our children into good families; we have returned some to relatives and two little badly undernourished ones have died. We have also taken in other destitute orphans. A boy of thirteen, an orphan from a good merchant family, was brought to us from a pallet of dirty straw in an old building allotted to the aged and infirm. He has no relatives in this part of the country and so has been entirely alone since the death of both parents who died within a month of each other some eight months ago. He was allowed to eat rice gruel served to the aged and infirm twice daily. For anything other than this he had to go out and beg. He could not have been very successful in that, for he was in dirty rags. No care, no clothes to change, no place to bathe. As he stood in the hall shivering, awaiting his bath (for I could not allow him to spread the vermin in the rooms), he told me that he had never had lice in his home, that his mother was very clean and careful.

At present we have twenty-eight children in this department, of whom ten boys and six girls are of school age. With suitable help the care of twenty-eight children would not be much of a job. Those of you who have children of your own can readily realize something of the time and patience required to establish good habits in restless, growing children. But only Mrs. Jones can tell the tale of what it means to regulate the lives and habits of our twenty-eight youngsters. I hear much of cleaning the corners, washing window ledges, dusting, the inspection of ears and hands and shining faces, and slick black hair before a lively bunch of them cram down their rice with flying chopsticks and rush off to school. And occasionally there are scraps, tales of woe, torn trousers, lost pencils, loose teeth, and tummyaches as a part of my share of the home life. But whether I must pull a tooth, punish a naughty one, or comfort a sad little heart, I scarcely see the large questioning eyes searching my face, for I am seeing a few years hence, these same little folks taking their part in building *New China*, a China tolerant and Christian, the ever-loved home of a lovable people. I see fine young men and women pressing forward eagerly, joyously, and perhaps taking our places in hospital, church, and school, building for the future.

Our hospital attendants and hospital servants and some of their families must be cared for and ministered to in many ways. We try to correlate the House of Danforth and mold it into a harmonious unit and make it serve the community to the fullest extent of its capacity.

Now we turn our backs on the vanishing past and look forward to the future which looms with such uncertainty before us. We pause to give some thought to that great body of Christian women of which we are a part, and we find ourselves looking upon the recent achievements with pride. I have followed with deepest interest, and stood in reverent silence as it emerged from its outgrown shell into more stately mansions; mansions in which there is no East or West or North or South, but a rounded-out whole, a symbol of perfection. And may it be so.

And what can I say further? Will the close of 1941 find us still tending this little portion of the Master's vineyard? But I do not have to answer that question. We are given but one day at a time to live, and what more the Master has in store for us is in his hands. However, his work will go on in this land, for the Lord is surely moving among his people. His power is doing things in the hearts and lives of men in a mighty way. Christianity is too big a force out here now to be crushed out by the will of armies and navies. Strangely, adversity kindles the flame of Christian love. It has always been so. One is aware of an undefinable power moving over this land of China. As I close my eyes and allow my thoughts to travel over this country, I know that there is a wonderful story to be told, but it will be some time in the future that we will be able to tell that story in all its pathos and tragedy and in its beauty and power.

Department of Christian Social

Recommendations made by the Woman's Division at its June meeting concerning areas of action within the Department of Christian Social Relations and Local Church Activities

By Thelma Stevens

I. The General Conference of The Methodist Church in session in Atlantic City in May, 1940, made the following pronouncement:

"The Methodist Church, although making no attempt to bind the consciences of its individual members, will not officially support or participate in war. We insist that the agencies of the Church shall not be used in preparation for war, but in the promulgation of peace. We insist that the buildings of the Church, dedicated to the worship of God, shall be used for *that* Holy purpose and not by any agency for the promotion of war."

Therefore, in keeping with this ideal, the Woman's Division of Christian Service makes the following recommendations to Methodist women:

1. As church women of a great denomination let us be keenly aware of our place of leadership in bringing constructive forces to bear upon destructive agencies about us. Let us not retreat from our convictions and ideals even in the stress of international crisis.

2. Let us seek deeper spiritual resources for ourselves and for our Church by committing our lives to the discovery of a way to live creatively, co-operatively, and peacefully with all people, recognizing the futility of force and violence in world crises as well as in normal peace times.

3. Let us preserve and strengthen the bond of fellowship within the Church in the face of differences in interpretation of the Christian ideal as it relates to the present war crisis, remembering that faith in one another is at the root of democracy.

4. Let us use our reason to evaluate the material which comes to us from the printed page, the radio, and the screen. We must not be stampeded by propaganda and war hysteria.

5. Let us make all possible use of the tools given into our hands with which we may build a warless world. Let us exercise the right of franchise and exert its influence untiringly upon our Senators and Congressmen in Washington. Let us use our place of leadership on civic boards, in community enterprises, in the home, the church, and the school to speak our convictions and work fearlessly for peace.

6. Let us study together the economic and political problems that are causing present world conditions, seeking for Christian solutions. Following the plan recommended by the Commission on World Peace, 740 Rush Street, Chicago, Illinois, let us set up *exploratory conferences* on a *just and enduring peace.* We recommend for study the pamphlet on "A Just and Durable Peace," prepared by the Commission on A Just and Durable Peace of the Federal Council of Churches.

7. Let us work with untiring zeal in our local churches to strengthen the bond of fellowship between the church and the youth in military encampments, guarding carefully lest the church become an agency for building a military mind in our nation. Remembering that the United States has not recognized the necessity for providing a budget for the support of conscientious objectors, let the Church also express its faith in the conscientious objector, lending financial and spiritual support toward the working of this ideal in our democracy.

8. Let us make the church a far-reaching influence in combating the increasing vice and alcohol traffic in communities adjacent to military establishments, working for protective legislation and law enforcement, as well as providing wholesome avenues for leisure-time activities. (Work for the passage of H. R. 2475, which embodies the content of the Shepard Bill. Send group resolutions and individual letters to your Senators and Congressmen urging its passage.)

9. Let us recognize the fact that in this time of national crisis, when all eyes are focused on defense and defense agencies, that we face a grave danger of fostering plans and methods that make for discrimination against minorities within our border. Such injustices may be in the sphere of anti-alien legislation, discrimination against Negroes in defense industries, or in growing anti-Semitism. Let us combat such evils as destructive of the ideal of democracy.

10. Therefore let us affirm our faith in the Christian ideal of democracy for all peoples of the world, seeking to implement this ideal in the program of the Christian church as it builds the hope for sanity and peace in a troubled world.

II. The Methodist Church has constituent

groups in the forty-eight states of the United States and is concerned with the strengthening of the ideal of democracy throughout the country. In the 1940 election in forty states more than 70 per cent of the citizens voted. In eight states an average of 20 per cent or less voted. These eight states retain the poll tax as a prerequisite for voting. The Geyer-Pepper Bill to abolish the Poll Tax as a prerequisite for voting in Federal elections is pending in Congress. (House Bill 1024; Senate Bill 1280.) We recommend that Methodist women work for the passage of this bill as one step toward making the ballot available to all citizens in every state, and curtailing in these states some of the pernicious activities of political machines that use the poll tax to further their own ends.

III. A request has come from a Methodist Church in Pasadena, California, urging the Woman's Division to concern itself with the increasing rate of crime among youth, with the recognition of the fact that the movie and radio may be active agencies in the promotion of crime. In line with this request we recommend the following:

1. That the program for 1941 of the Committee on Christian Citizenship in the Department of Christian Social Relations and Local Church Activities be further implemented in the society by the study of the causes of crime and delinquency among youth in local communities. We recommend that this study give special attention to the radio and movie as possible contributing factors to the increasing crime rate in the nation.

2. That Methodist women express appreciation to the movie producers for the higher moral tone and finer type of picture evident in many cases during recent months, at the same time attempting to further influence the motion-picture industry to curtail the all too prevalent liquor scenes in productions.

3. That Methodist women take further steps to influence broadcasting companies to edit more carefully their radio programs for youth, thereby eliminating possible features that create criminal tendencies among youth.

New Study Material

PAMPHLETS

"Local Church and Community Co-operation."

This pamphlet has been prepared for the use of the Committee on *Local Church and Community Co-operation* in the local society, and should serve as a valuable guide for determining types of local church projects, community activities of church women, methods of raising money, and for recruiting volunteers for service in the church and community. Every local committee on Christian Social Relations and Local Church Activities should have this pamphlet.

"Economic Relations."

This study pamphlet provides a basis for discussion in some major areas of social action in the field of Economic Relations. It has been planned for the use of Woman's Societies, Wesleyan Service Guilds, and other church groups who are interested in factual information and suggestions for action. The topics covered are as follows:

1. Social Implications of Christian Faith.
2. The Worker in America.
3. Economic Problems of the Negro in the United States.
4. Economics and the Liquor Traffic.
5. The Co-operative Movement.

Both of the above pamphlets may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 12 cents, each.

"The Christian Home in a Changing World." A study packet. Price, 35 cents. Order from the Council for Social Action, 289 Fourth Avenue, New York, N. Y.

This packet attempts to combine a varied type of study material related to the family and its interests, and should be invaluable as a basis for study in church groups.

The study outline in the packet is planned with the hope that some of the discussions may be carried out in family groups. The entire approach is based on the Christian belief in the sacredness of personality and in the power of love to build understanding. The Christian home is the human institution in which these beliefs can be most perfectly realized. The packet includes several leaflets and pamphlets to be used as resource material with the study outline. Following is a list of some of the material:

"The Home in Transitition," by Grace Loucks Elliott.
"Marriage and the Family in a Changing World," by Grace Sloan Overton.
"Children in Democracy."
"Adjusting Farm Family Living."
"The Religious Needs of the Village Family."
"Family Life—A Worship Service."

(*Continued on page 13*)

New Missionaries Needed

By Leila V. Dingle

THIS is Friday afternoon at Harris Memorial Training School, Manila, Philippine Islands. The bell has just rung, which is the signal for the students to all gather in the Social Hall for the final demonstration of the children's class, or weekly "Junior League." In just a little while they will be on their way to the different barrios, or sections, of Manila where these classes are held. Yes, there they come! The upper-class members wear the deaconess uniform, a freshly laundered blue skirt and a white blouse. The freshmen are only privileged to wear plain white—they must *prove* themselves worthy of the deaconess costume first!

At six o'clock, when we gather in the dining room for supper, each will give a report who had unusually interesting or encouraging experiences. Perhaps one will report a record attendance; another that some children who have been absent for several weeks have returned, which she believes is a direct answer to her prayers; another may report the attendance of one or more mothers who were interested in visiting the class and who learned the new songs and the memory verses with the children! Perhaps on the way home they may visit some of the homes and have the opportunity to offer a word of prayer, offer some encouragement and perhaps some helpful advice to a mother taking care of a sick baby. These Friday-afternoon classes constitute a part of the required "practice work," and it is here that they "try their wings" and find out very realistically what it will be like to be a deaconess!

Following this time of fellowship in the dining room this evening there will be the regular session of the Queen Esther Society—which is the Harris student self-governing body. It sees that the "rules" of the school are obeyed, and for that purpose has a presiding officer, two judges, several policewomen, and a recorder. The classes vie with one another to see who can have the fewest "reports" from the vigilant policewomen. Many are the lessons learned during these sessions which contribute to the general training for Christian leadership. They must learn to "take it" when proved at fault in some detail, and how to be fair in dealing with others. Quickly they develop the feeling that it is "their school," the rules and traditions of which are theirs to live up to, and not something imposed upon them. As soon as the session is over the "judges" lay aside their dignity and all enter wholeheartedly into an hour or so of noisy fun! At nine-thirty the "lights-out" gong sounds and quietness reigns—until five-fifteen when the signal for morning watch awakens them. Six-o'clock breakfast finds quite a bit of the housework already accomplished. Seven finds them all ready for chapel, and at seven-thirty classes begin.

Truly, we have MUCH to be thankful for! There are no bans whatever on evangelistic effort here! Our need for new missionaries is desperate, but we who are here WILL CARRY ON! There are as yet no human "gods" demanding that we bow down to them. Opportunities stretch out on every hand, now, while it is DAY! How long that may be we don't know, but we are doing our utmost to "redeem the time" while it is ours. As never before in our church in the Philippines is it being recognized by our leaders that emphasis MUST be upon those things that are *spiritual!* "Church buildings" and "self-support" have been stressed long enough and with too great an emphasis. Now is the time when we need your most fervent prayers that a spirit of fervent and effectual evangelism will sweep over these fair isles. The girls in the School seem to be catching that spirit and it is our responsibility to see that they do. In our weekly convocation period an opportunity is given for heart-searching and personal application of the challenge given.

Ruth *An Impersonation*

By Iver L. Myher

I AM RUTH, the Moabitess. Happy am I with my noble husband, Boaz, and my baby boy, Obed, and my beloved mother-in-law, Naomi, here in Bethlehem in this wide, breezy home overlooking the barley fields of my honored husband. And far off, across the Dead Sea valley, I can see the mountains of my native land, Moab. But I do not wish to return there, for Naomi has told me that my ancestor, Lot, once lived here in Canaan with Abraham. But when their flocks and herds increased, and there was not room for both, Lot separated from Abraham and pitched his tents toward the fertile land near Sodom; and after the destruction of that wicked city he fled with his wife and daughters into the mountains of Moab. But instead of continuing to worship Jehovah, my people, like the wicked Sodomites, worship the dreadful idol Shemesh and sacrifice their children as burnt-offerings to it. How I shudder to think what if my baby boy had been among them!

She told me, too, about the famine that came, and how she with her husband, Elimelech, and her two little boys, Mahlon and Chilion, went to sojourn in the country of Moab and continued there. And Elimelech, her husband, died, and she was left, and her two sons, and they took them wives. The name of one was Orpah, and I was the other, and we dwelt together so happily for about ten years. Then Mahlon and Chilion died, both of them. And when Naomi heard that the famine in Canaan was over she decided to return to the land of Judah, and we went with her.

As we went on our way, Naomi said: "Go, return each of you to your mother's house. Jehovah deal kindly with you as ye have dealt with the dead and with me." But we could not leave her so sad and lonely to go on alone. Again she said: "Turn again, my daughters. Why will ye go with me?" At her words we both lifted up our voices and wept. And Orpah kissed her and turned back, but I clave to her and said: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me."

So we two went on until we came to Bethlehem and all the city was moved about us; and the women said: "Is this Naomi?" And she said: "Call me not Naomi, call me Marah, for Jehovah has dealt very bitterly with me. I went out full and have come back empty."

When we reached Bethlehem it was the beginning of the barley harvest, and I went to glean in the fields that we might have bread. The man in whose fields I chanced to follow the reapers was Boaz, rich and honorable. He is of the family of Elimelech, Naomi's husband, and because he heard about Naomi's return he was very kind and told his young reapers to see that some of the grain was pulled out of the bundles and left for me; and I gleaned in his fields to the end of the barley harvest and the wheat harvest. And when Naomi sold to him the parcel of land that had belonged to her husband, Elimelech, he asked that I, who had been Mahlon's wife, be given to him for his wife. So a full reward has been given me of Jehovah, the God of Israel, under whose wings I have come to trust.

Perchance my baby boy shall be the ancestor of Him who is to be the Messiah, the Ruler of Israel, who is to be born in Bethlehem of Judea!

Department of Christian Social Relations and Local Church Activities

(*Continued from page 11*)

"Achieving a Christian Home Today," by Hayward and Hayward. Price, 10 cents. Order from the Methodist Publishing House.

This is a study guide and pamphlet of resource materials that should be used as a basis for study and discussion in Woman's Societies and other church groups. The topics discussed are as follows: Conditions Facing Modern Homes, Achieving Maturity Ourselves, Developing Self-Control, Managing Money, Using the Radio, Attending the Movies, Special Problems of Adolescence, Using Leisure Time, Sabbath Observance, Family-Church Relationships, and Religious Training in the Home.

"Spiritual Values in Family Life," by L. Foster Wood. Price, 10 cents. Federal Council of Churches, 287 Fourth Avenue, New York, N. Y.

This pamphlet includes eight topics and outlines for study in the area of Spiritual Growth in the Home. It recognizes the necessity for Religious Training in the Home, and should be stimulating and helpful to parents and teachers.

World Federation of Methodist Women

The Women of China Go Forward

By Edith Fredericks

IN THE midst of war with all its destruction and suffering was launched the Woman's Society of Christian Service for China. This is not the time one would choose to organize a national society of Methodist women in China but we did it. The place and the time, the session of the first Central Conference of The Methodist Church. Out of centers of destruction and from communities of sorrow and suffering there came together in Shanghai 110 delegates to plan for the work of The Methodist Church. Most of them came at great expense from far-off places and over very difficult routes. Among them were a number of fine Chinese women.

Some of these women have had years of experience in missionary work and are leaders in their church and in the work of their Conference. Some had never been to a Central Conference while others had attended several of the former Central Conferences and even the General Conference. They were active on the standing committees of the Central Conference and were hard at work with the men in the building of this new church, quite concerned about the way it should be built. The foundations must be sure and strong to hold for the years ahead. So the women were busy!

But they also found some time to meet alone and it was here that the Woman's Society of Christian Service was launched. No separate organization for the women of China. They want to be a part of the whole church with plans and programs similar to the women of Methodism the world over. So they voted unanimously to organize their society as far as possible according to the Constitution for the Woman's Society of Christian Service as printed in the *Discipline* of The Methodist Church.

They were thrilled over the World Federation of Methodist Women and elected President Lucy Wang of Hwa Nan College as their representative in the Federation.

MISSIONARY work is not new to the women of China. For years they have supported many important pieces of work in various parts of China. They have also had work in other countries, sending hard-earned money to Africa and India for Methodist work. A few years ago thank-offerings and gifts of self-denial went from the women of China to evangelistic work in the villages of Africa and many gifts of love went from the Chinese children of our churches toward church-school work for the children of South Africa, and how happy they all were over a share in this work.

THE projects of each Conference must go on and the work of the local church, but over and above this the women of China ask for a national project of really foreign work. They have suggested as this project relief in connection with our Methodist work in Europe. The money to be raised here in special ways will go out through the regular channels of our church. Our hearts thrilled and my own eyes filled with tears as I looked into faces and saw the eager desire to help others in need. They all knew suffering and sorrow but out of their faces shines a new light that cannot be put out by war and bombing. They are keeping their souls alive and their eyes fixed on Christ as they work for the building of His kingdom.

WE have a rich heritage and much to be thankful for in our associations with the women of Methodism in the homeland and both missionaries and Chinese desire to continue in this rich fellowship in the Woman's Society of Christian Service. We are bound by many ties.

Then we have a rich heritage in those who have gone before us, both Chinese and missionary leadership. They blazed new trails and have given us the foundation upon which we are building now.

And so in this day, in the midst of destruction, of confusion, of sorrow and need, we, too, go forward into the unknown to pioneer and blaze new trails. We are all going through deep waters and the end is not yet. But, we are not discouraged. God has been in the midst all these years leading His people onward and He is in the midst now leading us on.

Christ and the Rural Billion

The Church That Responded

By Willie May Porter

"OH, GOD, do my children have to grow up without a Sunday school?" Mrs. Brown sat in a wide-open hall, which divided her rural southern home into two parts, sewing on her new sun bonnet, and praying thus, as she had been for several days. "Oh, God, what can we do? You know we organize; somebody soon gets cross-ways, and then we all quit. Lord, it's been years since we had a real Sunday school that lasted. Since Mr. Smith died, and the Stones struck oil on their land over in Fan County and moved to town, we just can't get along. What can we do? We need a Sunday school. My, the church is going down; there was only a handful present last preaching day."

As she finished the last stitching, and raised the presser-foot, her praying was interrupted by the sound of a car turning into the side road, leading from the main highway. She closed the machine, put away her materials, and straightened things. She watched the two cars approaching. "The first is Brother Rush's car, but I never saw the second one before," declared Mrs. Brown. As they stopped she noted that the minister's wife was in the second car with another woman, and she wondered, "Who in the world is the other woman, and what do they want?"

Reverend Rush had said to Miss Worker, the deaconess working in East Texas oil fields: "If you can come over to Cross Roads and stay with the church school until they become really interested and form the habit of attending, then I think it will last. I have organized the church school twice during the twenty-one months that I have been on this circuit. I cannot give this church the time that is really needed to develop leaders and establish the church school on a permanent basis." This was late in the afternoon of Tuesday, July 25, 1939.

After introductions and a few minutes of conversation regarding the church school, Rev. and Mrs. Rush departed, leaving Miss Worker with Mr. and Mrs. Brown and their two children, Sylvia, aged nine, and Andrew, aged twelve, for the other Browns had come to the house when they saw the cars driving up.

It was almost dark when the deaconess left for her home at Centertown, eighteen miles away, but she had in her possession a map of the Cross Roads area, with the location of every home and a list of the members of its forty-one families, with the name and age of each child. Sylvia and Andrew had helped as much as the mother and father, for they knew all of the children in the public school. There were 168 names on the list within a radius of two miles of the Cross Roads Methodist Church. That night she listed the names in the different age groups, according to the plan of the Board of Christian Education: 79 adults, 27 senior young people, 11 intermediates, 14 juniors, 9 primary, 4 beginner, and 4 nursery children. Then she wrote to The Methodist Publishing House for literature.

Wednesday the deaconess had to teach the Bible study for the missionary society at Benville, and Thursday help prepare for and assist with the church night at Carey. Early Friday morning she and Mrs. Brown went to the pastor's home in Valley View for him to select the officers and teachers. Then they returned to Cross Roads to visit the forty-one families and secure the workers.

Some of the people said, "Oh, yes, we'll come, but what's the use; we'll soon quit." Others said, "We'll just wait and see if you really mean to do anything, and then we'll come." Some remarked, "We do not have the clothes, and we do not have a way, and it is too far to walk." Others complained, "They just wait so late to start, and we never get out." Mrs. Brown and Miss Worker "kept all these sayings" and many others in their hearts, for they wanted to manage to overcome the faults of the past. The hard job was getting officers and teachers to consent to work; true, the pastor had listed others in case the first-named would not serve, but, "Oh, someone else can do that better than I can"; "I just do not have time"; "I am not good enough," and other excuses were given. However, even though some said, "I'll serve until you can get someone else," Mrs. Brown and Miss Worker had a full staff, and each had the lesson material and helps which had arrived from the publishing house with their compliments.

By ten o'clock Sunday morning forty-two were in their places. Miss Worker was serving as superintendent, for the superintendent would be out of the community for several weeks. At the end of September there were eighty on roll, with an average attendance of sixty, and the literature for next quarter had been purchased and paid for. Modern equipment for the age-group classes had been secured. The children's workers had a council and studied methods for their particular age groups. The young people were organized, the women had their missionary society now and it helped with the general finances of the church.

The secret of the success of this church was the constant work, study, planning, and prayer. At the very beginning several pledged to pray with Mrs. Brown and Miss Worker. When the missionary society was organized a Spiritual Life group met every Monday morning for one hour. Even though this group was not advertised, at nearly every meeting each member would report that someone had asked her to pray definitely for certain accomplishments.

It is July, 1941. The church school is still active with more and larger goals in sight. The women with their new name, Woman's Society of Christian Service, have visions of greater achievements. Above all, individual lives have been helped. Only eternity can measure the results of the response of Cross Roads.

What's at the Church Tonight?

"From a Deaconess' Desk"—The Highland Boy Community House, Bingham Canyon, Utah

A BIBLE and notebook with many notes reveal the promise of a sermon for Sunday-evening church service. On the same desk corner are church-school texts with many markings and several worship-service materials.

Across the desk is an interesting pile of letters. Two are from young girls, seekers of pen pals. Several are from women asking for information about the Community House or a letter to be read at their next meeting. Letter after letter shows the love, interest, and sacrifice of the women of our great church in the missionary phase of Kingdom building.

Now look up from the desk to the window. You can't see the sky but you can see a snow-covered mountain down which are sliding the homeward-bound miners. One young man declared it the most fun of the day. Highland Boy is just one section of Bingham Canyon and in it six hundred people live. The men are all miners either for one of the underground mines or for the Utah Copper Company in the world's largest copper pit. Five thousand men are employed here.

Marylin, one of the kindergartners

One Section of Bingham Canyon, Utah. The Narrow Road Leads to Our Community House

Many of the men and women came to Bingham thirty-five or forty years ago. They represent nearly twenty countries. Our boys and girls sing a song with the refrain, "But we're Americans just the same."

The homes to which these men are now going are crowded on the narrow canyon floor or perched on the mountainsides. There are no gardens, and only a few spots of grass. Flower boxes and potted plants help to satisfy the hunger for beauty.

Their children attend our kindergarten and then go to the public school for grade- and high-school work. These future American citizens are to be nourished and guided into Christian citizenship. They are our challenge.

Some child is calling up to us, "What's at the church tonight." Our evening schedules vary depending upon the season and the need.

The library is usually a busy scene. The young people do most of their studying here, using our source books and receiving aid and direction from two of our staff. The books and magazines are borrowed and further enjoyed in their homes.

The gymnasium is a popular place for jumping-rope contests, volley and basketball games, roller skating, and parties. On Sundays it is used for church school and the church services. The Questers, Queen Esthers, Boy Scouts, and Songsters all have evening meetings, there, too.

The missionary girls deserve a special word because of their money-raising efforts. One group of junior-high girls presented a two-act play to the community and the high-school girls gave a musicale of local talent. The Home Guards and Questers had charge of two Sunday-evening services and informed our public concerning missionary fields and needs. Their missionary giving totaled $49.68.

That noise below us is the troop of little folks coming up from the kindergarten room to the gymnasium for their period of play. The Community Chest added a playground slide to our equipment and it is enjoyed by all the children.

The harmony club or junior choir is learning to serve the church. They are proud of their new robes of maroon and white made possible by gifts from some of our Woman's Societies of Christian Service.

Back at the desk we see a prayer list. Here are the names of our Community-House neighbors. Oh God, may they learn to know and love Thee. Here are the names of leaders of our great Woman's Division of Christian Service. Dear God, give them wisdom and strength for their task. Here are the names of you, friends in the Woman's Societies of Christian Service. Thank you, Heavenly Father, for these loyal sacrificing women and for what they are meaning to Thy underprivileged children. Here are the names of our own staff. Oh God, "grant us wisdom, grant us courage that we fail not man nor thee."

"And He Who Gives a Child a Treat"

By Annie Price

ALPINE, TEXAS, is what the name implies; cool, elevated, airy, scenic. It is a peaceful little town guarding the entrance to the proposed Big Bend International Park. Because of the irregular contour of the state of Texas every division of the compass is needed in circumscribing given points. Here we term Alpine in the real Southwest.

The town lacks industrial plants, railroad shops, public works. Its greatest asset is Sul Ross State Teachers College. The population is around four thousand, one third of which are Mexicans. They are not migrant people. Many were born here as were their parents before them. A few of the most thrifty have acquired a business. The majority of the people have little work, hence are very poor.

The children are somewhat retarded in their

The Kindergartners bring their parents to a party

school work. At present a trained kindergarten teacher is in charge.

Mexicans love music. How our children like to sing! They also enjoy stories. Such has not always been the case. This is pioneer work. When I came to Alpine three years ago I recall asking a native pastor to tell the children a story. In a vivid and most interesting way he told the story of the baby Moses. Soon, he sensed as I did that they did not have a background for stories. During the summer vacation school we hope to give them an insight into worshipful songs, hymns, and stories.

Mexicans are very religious. We find the ritualism of the Girl Reserve Movement very much adapted to their nature. We are seeking to become a registered Young Woman's Association also, so that we can maintain our standing for the Girl Reserve group. We are planning now a Recognition Service for some twenty girls. Already they are awakening to the fact that something is required of them. One erring member of the group was criticized by a Sister Reserve who said: "She should be victorious over self."

After three years, we are beginning to see the results of our work. The health of the people is better. Our county health nurse is conducting a well-baby clinic and giving talks to young mothers.

When I first came I doubted if many of the community knew or cared why I came. Just today a little girl said to me: "When you came the mothers did not know you. Now they know you and your school has grown."

Never so often as of late has the following thought come to me, "In the morning sow thy seed; and in the evening withhold not thy hand."

How Long Will It Be Until Next Sunday?

By Mavis Shinn

"How long will it be until next Sunday? I want to go back to church school again," said a little boy to his grandmother after she had brought him to the Community Center Church School at Malvina, Mississippi.

The grandmother explained to me that with the son as sole wage earner (sometimes making only two dollars per week) they had hardly been able to have food during the winter months, let alone being able to dress the children suitably for church. But with the coming of warm days and a gift of used clothing from the Center we see the response of one small boy who had a chance to come to church school.

This is just one instance of what was true to a more-or-less degree among the one hundred white tenant families living around Malvina. There had been no church or community activity for these people until the Community Center was opened in September, 1940. Those people who could afford cars drove seven miles into town to church ignoring the fact that there were many people who could not do this. One mother of this favored group conceived the idea of making an old unused school building into a Community Center. The result is a building with a chapel, recreation room, play yard, and a program that is bringing new life to the people of Malvina.

The religious program has been emphasized at the Center. Local preachers have contributed their services and church-school classes organized. Programs have made special days in the Christian calendar outstanding. The county health nurse and doctor hold pre-school and pre-natal clinics at the Center one day each month. Encouraging gardening and making possible an adequate food supply for the family, an adult-education teacher has helped with two demonstration gardens. The Home Demonstration agent has co-operated in putting on club programs and in organizing a club.

During the cotton hoeing and picking season there is migratory labor coming into the community. We need a day nursery for the children whose mothers must work in the fields. We hope to see this need met during the next few months. We also want to more adequately meet the recreational needs of the people. Especially is this needed when Saturday-night drinking is so prevalent and Sunday ball games keep the children away from church.

Malvina Community Center is an experiment in rural community living. It is bringing the low-income group and the large farmer toward a better understanding of each other. And it is making people look forward to Sunday when it used to be "just another day."

Each graduate received a diploma

Deborah McCarty Settlement

By Ethel Harpst

Deborah McCarty Settlement House stands as a lighthouse for Christ in the cotton-mill villages of Cedartown, Georgia. Soon after work was started at the settlement house over twenty-eight years ago, Miss Ethel Harpst came to Cedartown to be the superintendent. The settlement was the center of the entire life of the community. Here the church services and day- and night-school classes were held. The health work of the community was also the deep concern of the workers.

As conditions improved in the village, the city made possible a school. The West End Methodist Church was organized. McCarty Settlement besides being the mother of a church and a school also was the mother to the present Ethel Harpst Home, which had its origin in the Settlement.

Today the Settlement ministers to over five hundred children, young people, and adults of the two cotton-mill villages. Both the Good Year Mill and the Cedartown Yarn Mill co-operate in its program.

Over sixty little children attend the kindergarten held each morning. This year twelve of these were from the Ethel Harpst Home. The triplets, Isaac, Rachel, and Rebecca, together with the thirty-seven other graduates, wore caps and gowns and received real diplomas from kindergarten.

Most of the mothers, as well as the fathers, of the community work at the mills. If it were not for the Settlement House, many children would be roaming the streets. Many attend the primary clubs, Moentita Girls' Club, and other clubs and classes after school each day.

There is an active Mothers' Club at McCarty with a membership of thirty-five. Three or four times a year outstanding church and civic leaders come to the meetings as special speakers. The members of this club help with the work of the Settlement in many ways. They have given plays to raise money for needed equipment, and have made uniforms for the children of the kindergarten rhythm band.

The settlement work is closely connected with the West End Methodist Church of Cedartown. The pastor and his wife are a great help. Church functions are held in the Settlement House as well as church-school classes and the meeting of the Woman's Society of Christian Service, which has a membership of fifty-two. This year the basement room has been renovated for the social activities of the church.

The purpose of the work at McCarty Settlement is to lead the people of the mill village to know Christ as their Saviour and to be Christian citizens and leaders in their community.

Love's Gift

An Adventure of the Second Mile

By Mrs. Etta Potter

Time—The present.

Place—Any mill town of America.

Two women, a middle-aged mother and a grandmother, are seated near the dim light of a window opening on a sunless court. Both are dressed poorly. The mother is trying to repair a rent in a small pair of trousers, while the grandmother knits.

MOTHER (*throwing down her work with a gesture of despair*): It's no use, Grandmother. I shall never be able to repair these pants again so that they will look well on our small son.

GRANDMOTHER: Thou art good with thy needle, daughter. Have patience and all will yet be well.

MOTHER: But I tell thee, Grandmother, there is nothing left to patch. See? (*holding the garment up*) it is just one patch upon another—here a green one, here a brown one. Small son's clothes will soon be like the Joseph's coat, which you tell the children about from the Good Book.

GRANDMOTHER: Small Anton will not mind the colors of the coat—the pants. That one, he will be thinking all the time that he will be a so great musician some day.

MOTHER: Ach! He is young yet. A year more and he will be crying at night like our precious Sonia, because the coat is torn, the color not right. The thoughtless children at school tease them so, not knowing of the heartaches of the little Slovaks.

GRANDMOTHER: Sonia crying? That is not so good. (*Knits rapidly.*) Always she has been sweet as a little flower. It was not a dream then that I hear sobbing in the night.

MOTHER: No, Grandmother, it was not a dream. The teacher wants our little Sonia to sing at the school concert, but the old school dress is so poor and faded that she will not go. She is so bright, the little Sonia, but everywhere she must wear the faded dress, the mended shoes. Grandmother, it hurt me so to tell her no, but her father is earning only enough to pay the rent and buy the food. How could I do otherwise?

(*The* MOTHER *rises, goes to the window and looks out sadly, then turns to* GRANDMOTHER, *her hands clasping and unclasping anxiously.*)

MOTHER: Oh, it is so different, this America, from what I had dreamed. In Slovakia they told us that work was to be had for all, that the poorest people dressed in fine silk and ate fine food; that no one ever had to worry about money. At first when we came to America, it seemed like that—Josef had plenty of work. We thought soon we could have the leetle house in the country, with the leetle garden and flowers. Where we could breathe God's clean, sweet air. Instead we live in these dark, cheerless rooms, our throats always dusty with the smoke of this great, terrible city of steel and iron. Our hearts are never free from the worry of no work, no money to buy bread.

GRANDMOTHER: There, there, now. (*The knitting needles click rapidly.*) Our little Sonia and Anton will have their chance some day.

MOTHER: Oh, Grandmother! (*Shakes her head despairingly.*) They must have clothes like the American children if people are ever going to know that little Anton plays the violin so beautifully like his papa, and Sonia sings like the angels, yes?

GRANDMOTHER: There is war in our own land now and many hardships. Always we must be thankful we have come to America which is too big to be conquered.

MOTHER: Yes, yes, I know, but Grandmother, I am so frightened when Josef tells of the terrible things which are told him of this land. There are people who tell him that America thinks only of gold, that nobody cares what becomes of the poor Slovaks or the Jews. They try to get him to join them, those terrible ones who would overthrow the Government. Always I tell him not to listen, but Josef grows so hard, so bitter. He no longer plays on the violin the little dancing tunes of Slovakia and he does not any more play the so lovely hymn of the beautiful America. He has worked so hard, poor Josef, and things grow no better for us. He says nobody cares for us.

GRANDMOTHER: It is bad that son Josef listens to the terrible ones. Neither do they care for Josef, those ones. (*Indignantly.*) They only want to make themselves rich.

MOTHER: So I tell heem, but oh, Grandmother, a miracle must happen to change Josef now. I pray and pray but the good God does not hear.

GRANDMOTHER: He does hear. He will answer, daughter. Now dry your tears for I hear the little ones coming. They must not be sad also.

(*The children,* ANTON *and* SONIA *enter. They are dressed in faded nondescript garments, but their faces beam.* ANTON *carries a gay sweater and a pair of new trousers, while* SONIA *has a new dress. They are followed more slowly by* MISS STEVENS, *a young settlement worker. The children shout at once.*)

SONIA AND ANTON: Look, Mother, Grandmother! See the fine new clothes they gave us at the Settlement House!

SONIA (*hugs her mother*): Oh, Mother, dearest one, now I can sing at the concert. I shall sing so strong, so free, and I shall look so lovely in my new dress.

ANTON: And I shall not have to wear my patched pants any more to the school where the boys laugh at me.

MOTHER (*rises from chair in dismay*): Hush, children mine. See we have a guest. (*She crosses the room to where the settlement worker stands, smiling at the little group.*) See, they are so careless, so thoughtless, the leetle ones. (*She stretches her hands in greeting.*) Welcome to our home.

SONIA: Forgive me, Mother. This is Miss Stevens, the kind lady at the Settlement House, who gave us the fine clothes.

MOTHER: Ach, you are so kind, but no, we cannot take. The children must give them back. (*Takes dress from* SONIA *who covers her face with her hands and weeps silently. The* MOTHER *beckons to* ANTON, *who comes unwillingly, his face clouded.*)

ANTON: I love the fine coat and the pants without patches, Mother (*slowly*), why must we give them back?

MISS STEVENS: Yes, why should you give them back? (*She leans forward earnestly.*)

(*Continued on page 30*).

The Unified Plan

For the Missionary Education of Children

By Ruby Van Hooser

FACING the world situation today a new church calls for an enlarged vision of its task and for the marshalling of all resources to meet the opportunity and the challenge that the time presents. Nowhere is this more true than in the area of the missionary education of its children. Wishing to conserve at this point the values of all past experiences of the three merging branches of Methodism, as well as to go forward as it faces the high call of the present, the Interboard Committee on Missionary Education was charged by the General Conference to develop a unified plan for the missionary education of the boys and girls of The Methodist Church. This has now been done. As the Interboard Committee is composed of representatives of the Board of Missions and Church Extension, including the Woman's Division of Christian Service and the Board of Education, all the agencies and organizations concerned have shared in the working out of the new plan, and all of them are vitally interested in getting it into effective operation throughout the church. The responsibility for the functioning of the plan is centered in the Council of Children's Workers of the local church, on which the church Board of Missions and Church Extension, including the Woman's Society of Christian Service, and the church Board of Education are represented. The plan concerns all the children of The Methodist Church from six through eleven years of age.

The Plan

1. The plan provides that all children of primary and junior age will continue as in the past to engage in the study of missionary units in the regular *Sunday morning* sessions of the church school and in expanded sessions. One or more missionary units a year will be written into the approved lesson materials for The Methodist Church, namely, the Group Graded Lessons and the Closely Graded Church School Courses.

2. Beside the regular Sunday morning session of the church school, three types of *additional* sessions of the church school are provided in which missionary units will also be studied. Each church will decide upon the type of additional session that it finds will best suit its own needs. It is hoped that all children may be included in the additional sessions of the church school as well as in the Sunday morning sessions.

Types of Additional Sessions

1. *The first type* is that of an additional session for juniors once a week throughout the year. Groups such as Junior Leagues, junior churches, or junior missionary societies meeting during the church hour should continue. At least two missionary units a year will be included in the materials for these weekly sessions which will be found each month in "Plans for Additional Sessions," in the magazine, *Child Guidance in Christian Living*.[1]

While these weekly additional sessions throughout the year are not provided for primary children (six to eight years of age), it may be that some churches will plan such sessions for its primary boys and girls. If so, the children should meet as a separate group, and should use materials that have been definitely prepared for them.

2. *The second type* of additional session consists of sessions for primary and junior children that may be held over a period of several weeks when the Sunday morning sessions of the church school are devoted to the study of missionary units. The missionary units provided each year in the "Plans for Additional Sessions," in *Child Guidance in Christian Living*, may be used with juniors, and two missionary units each year will also be provided for the primary group. This type of additional session may meet during the church hour, on Sunday afternoon, or on any weekday.

3. *The third type* of additional session provides, at present, for ten monthly meetings a year each for junior and primary children. Where children's missionary groups have been meeting monthly they may decide that it is best to continue to meet thus for the present, but it is hoped that before deciding they will consider carefully the advantages of the first and second types of additional sessions. Special pamphlets containing programs for ten monthly meetings will be prepared for both the junior and primary groups.

The Offerings

1. In the *Sunday morning* sessions of the church school *all* offerings for missions will go to World Service.

2. In *all additional sessions* the offerings will be divided as follows:

(a) 40 per cent to the Woman's Division of Christian Service.

(b) 40 per cent to World Service.

(c) 20 per cent to be retained by each local children's group.

The leader of the additional sessions, or a person appointed by the local Council of Children's Workers will receive the offering, and will send the per cent indicated to the local treasurer of the Woman's Society of Christian Service, or the conference treasurer, and to the church-school treasurer for World Service.

The Council of Children's Workers

All plans for the missionary education of children will be made and carried out by the Council of Children's Workers in each local church. The membership of the Council in a church includes the superintendent of the children's division, the department superintendents, *the secretary of children's work appointed by the Woman's Society of Christian Service,* the missionary education counselor, and the pastor and church-school superintendent, ex officio.

Getting the Plan Started

1. The plan goes into effect throughout the church in October, 1941.

2. It is urged that the Council of Children's Workers in each local church meet early in September, or before that, if

(*Continued on page 30*)

[1] This magazine takes the place of the *Elementary Teacher* and the *Elementary Magazine*, beginning with October, 1941.

Introducing Our Field Workers

It is with real joy and satisfaction that we present to the constituency of the Woman's Society of Christian Service two women well-known in Methodist circles who have joined the staff of the Woman's Section of the Joint Division of Education and Cultivation as field workers: Miss Ruth Esther Wheaton, of Cheboygan, Michigan, and Mrs. F. B. Godfrey, of Orlando, Florida. Miss Wheaton has been working with the Division since April. Mrs. Godfrey will begin her work in September. Both women are eminently qualified for their new positions. They are saying to you, "We are yours to command and serve."

MRS. V. F. DEVINNY
Executive Secretary, Woman's Section of the Joint Division.

MISS RUTH ESTHER WHEATON has long been identified with the women's organizations of the church. For six years she traveled extensively as a field worker under The Woman's Home Missionary Society, giving helpful advice and inspiration to organizations. From 1932 to the time of Unification, Miss Wheaton was editor of *Woman's Home Missions* and General Publications. During the ad-interim period she served on several important committees, and was editor-in-chief of the first two issues of THE METHODIST WOMAN.

MRS. F. B. GODFREY, member of the Woman's Division of Christian Service, has had wide experience in the women's missionary organizations of the South. She has held many offices in Florida Conference, from district secretary to conference secretary, vice-president, and president. She was a member of the Woman's Missionary Council for eight years, a member of the General Board of Missions of the Southern Church for six years, a member of three General Conferences, and of the Uniting Conference.

Suggestions for Study of Christianity and Democracy

Mrs. Helen B. Bourne, *Secretary of Missionary Education*

The Need for This Course

CHANGING times and conditions bring new opportunities and responsibilities to the church. They also make it necessary for the church to restudy its message, its ministry to men, and its methods of approach. It is impossible for the church to be indifferent toward the happenings in the world and confine its activities to the preaching of "the Gospel." Changes in political, social, and economic conditions stimulate, and often compel, the church to make constructive adjustments in its own message and program in order to bring the teachings and influence of Jesus to bear upon the ever-flowing and constantly changing stream of humanity.

We are living in days when we hear much about democracy. We are also hearing much about points of tension in our society which become seed-beds for philosophies that are contrary to democracy. This course has been designed to help the students acquire a more adequate conception of the meaning of democracy, both from the standpoint of the fundamental teachings of Jesus and the constructive program of Christianity for this day and hour.

The Purpose of the Course

The purpose of this course is to help members of the church to discover the Christian roots of democracy; to acquire a clearer, more adequate conception of the meaning of democracy; to become aware of the points of tension in society today which indicate weaknesses in our democracy and which threaten the continuance of democracy; to discover the ways in which the church is attempting to lay foundations of democracy through its program of missions; to understand that the Christian church is essential to the existence of democracy in that it furnishes the atmosphere and helps persons develop the ideals and the power through which democracy can be sustained; and to recognize the challenge that present conditions offer the church for a constructive program of Christian missions and social action.

Some Major Topics and Some Suggestions for Procedure

1. *Christianity and Democracy.*

Consideration of this topic should help the class come to a clearer understanding of the meaning and implications of democracy and of the relationship of Christianity to democracy. The meaning of democracy may be studied from the angle of the basic rights of the individual and his relationship to society. One outcome of the discussion of this topic should be a recognition of the fact that American life and democracy are not one and the same; also, that true democracy provides both opportunities and responsibilities to all. The following assignment can be made with profit: Study your local community to discover conditions and practices that are out of harmony with the class's definition of true democracy, and which are also out of harmony with the basic teachings of Jesus.

2. *Danger Points to Democracy in American Life.*

The discussion of this topic should help the class become more keenly aware of the weaknesses and the danger points in society today found in our lack of industrial democracy, in unequal economic opportunities, in racial discriminations, in outworn land tenure systems, and in corrupt community, state, and national politics. Following the dis-

cussion such assignments as the following may be made: Select a particular tension point in society and indicate the ways in which that tension point may become a seedbed for antidemocracy philosophies. Indicate how particlar tension points may foster the spirit of class distinction, ill-will, opposition, and even open hostility.

3. *World Threats to Democracy.*

A consideration of this topic should help the class gain a better understanding of the threat of the totalitarian states to democracy, the causes of the rise of these states, the philosophies obtaining in them, and their successes in overcoming the democracies of the world. The discussion should be so directed that the members of the class will become keenly aware of the dangers which democracy faces and at the same time maintain Christian attitudes toward the individuals who are exponents of the totalitarian philosophies and also toward the people who support them. Individuals or groups may be asked to work on the following assignments: Discover and report upon practical things that have been done by the church in the community or in the nation to further democratic human relationships, and prepare a list of the things which the church should do in the future in order to bring about a Christian society at home and around the world.

4. *The Christian Church and Democracy in the Future.*

This topic should provide an opportunity for the members of the class to face three aspects of the relationship of the Christian church to democracy today and tomorrow. These aspects are:

a. *What the church is now doing.* This should include the ideals of the church today, the message from the pulpit and the classroom concerning the Christian teachings that are fundamental to democracy, and the new emphasis being laid by the church upon democracy in every aspect of human relationships. It should also include a study of the work the church is doing through its program of missions in providing opportunities for healthy growth and development on the part of underprivileged individuals and groups so that there may be more equality in opportunity and a more widespread realization of the constitutional rights of life, liberty, and the pursuit of happiness.

b. *Opportunities for service through the church.* This will include the opportunities which the church has to serve society through its institutions such as schools and colleges, community houses, and organized social reconstruction groups; also, by its members working independently as church groups or in co-operation with other social agencies. It should deal with the opportunities which Christians have of serving society on a volunteer basis or of giving their full time with or without pay.

c. *A new crusade.* This topic should deal with the opportunities before the Christian church for crusading in the interest of a new interpretation of the Christian religion as it relates to the workaday world, and for developing a Christian order that will be based upon understanding, good will, brotherhood, justice, and love in personal relationships within the community, the state, the nation, and the world.

This discussion should result in a definite conviction on the part of the members of the class that Christianity is not compatible with capitalistic imperialism and that the church must proclaim and live the Christian message of brotherhood in social and economic relationships; also the conviction that democracy must begin in the home and in the church and that it must permeate our relationships in the schoolroom, in the office, in the factory, and in our transactions day by day. If we are to have democracy in the world we must begin living the democratic way. There should also be a conviction that the church is essential to true democracy in society in that it creates the atmosphere in which democracy is nourished and points men to the source of power needed to sustain democracy.

Assignments would include a study of the significant pieces of work that the church has done in the interest of better human relationships and of the improvement of individual and underprivileged social groups, such as those carried on in mountain schools, in migrant camps, in Bethlehem houses, by interracial groups fostered by the church, or by representatives of Christian institutions; also an investigation of the opportunities open to Christians for part-time service through the church. Such an assignment may necessitate interviews on the part of members of the class with Christian leaders in the community or with community social workers.

Texts and Supplementary Materials

Major Text—Holt, A. E.: *Christian Roots of Democracy in America.*

Supplementary Materials—Searle, R. W.: *Author of Liberty.*

McClintock, E. E.: *Discussion Suggestions.*

Landis, B. Y.: *Christianity and Democracy* (pamphlet).

Merriam, C. E.: *The New Democracy and the New Despotism.*

Vlastos, Gregory: *Christian Faith and Democracy.*

Home Missions and Social Trends (report of Baltimore Conference of Home Missions Council, January, 1939).

Social Action Series—ten pamphlets (Council of Social Action, 289 Fourth Avenue, New York, New York; 10 cents each).

Survey Graphic Series (Survey Graphic Magazine, 112 East 19th Street, New York, New York):

Calling America: The Challenge of Democracy Reaches Over Here—February, 1939. Price, 50 cents.

Schools: The Challenge of Democracy to Education—October, 1939. Price, 40 cents.

Homes: Front Line of Defense for American Life—February, 1940. Price, 40 cents.

Other excellent materials suggested on *1941-42 Approved Lists.*

ATTENTION

Through the Director of Sales of The Methodist Publishing House, arrangements have been made to have all literature of the Woman's Division of Christian Service on sale in the depositories of The Methodist Publishing House, also limited quantities of free literature will be available; but large orders should be sent to Literature Headquarters of the Woman's Division of Christian Service.

Orders for local societies (cash with order) may be sent to your nearest depository; orders for district and conference meetings and summer schools must be sent to Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Wesleyan Service Guild

By Marion Lela Norris

Book Lover's Corner*

John Kieran, Nature Notes, Doubleday, 1941, $1.50. Here is just the chatty and informative book to slip in your pocket when you go for a walk in the country. The fifty "Notes" are about birds, flowers, and animals.

Archibald MacLeish, The American Cause, Duell, 1941, $1. The distinguished librarian of the Library of Congress has set down what democracy means to him and what he thinks that other writers and craftsmen can do to further the cause of democracy.

Mrs. Alice E. Freeman Palmer and George Herbert Palmer, An Academic Courtship; The Letters of Alice Freeman and George Herbert Palmer, 1886-87. Harvard University Press, 1940, $3. Now that Professor Palmer is no longer living, Mrs. Palmer's sister felt that it was possible to share with the public the letters which passed between her sister and the Harvard professor to whom she was engaged during her last year as president of Wellesley College. They rank high in literary as well as human value.

Harris Franklin Rall, Christianity, Scribners, 1941, $2.50. These reflections on religion and Christianity are the result of a lifetime of thought and are written in a lucid style, the hallmark of this professor in Garrett Biblical Institute.

Thomas Eddy Tallmadge, Architecture in Old Chicago, University of Chicago Press, 1941, $3. The book almost completed by the late architect of so many distinguished edifices in and near Chicago has been given to the public. Not only does Mr. Tallmadge summarize the sixty years of Chicago's architecture up to the first World's Fair, but he comments in sparkling style on the social history of those early days.

Book Backgrounds

The Missionary Education Movement has prepared very interesting and stimulating texts for the 1941-42 programs:

I. Christianity and Democracy—Arthur E. Holt, **Christian Roots of Democracy in America**, 60 cents; Robert W. Searle, **Author of Liberty**, 60 cents; Mrs. E. E. McClintock, **Program Suggestions**, 25 cents.

II. Christians and World Order—Roswell P. Barnes, **A Christian Imperative: Our Contribution to World Order**, 60 cents; Richard T. Baker, **The Seed and the Soil**, 60 cents; Minnie W. and Charles H. Corbett, **Program Suggestions**, 25 cents. (See July Methodist Woman, page 22, for information about II, and August issue, page 22, for Group I).**

Guild Membership Cards

The Guild Membership Cards are ready and can be secured at Literature Headquarters for 5 cents the dozen, 15 cents for 50, 25 cents for 100 (cash with order). There have been prepared by the Membership Committee of the Standing Committee of the Guild in colors of the Guild Handbook and each member will wish her Membership Card, which will be issued to her by her local unit on payment, through her unit of the Guild, of her contribution to the work of the Woman's Division of Christian Service.

Ai Kei Gakuen

For some time Mildred Anne Paine has been needing a thousand dollars to purchase "a strip of land which lies between Ai Kei Gakuen and the public road. It is clustered full of shacks housing carelessness, ignorance, and vice," Miss Paine wrote when she first made this request. "If fire started in any one of these hovels we couldn't hope to save Ai Kei Gakuen, for our buildings are precariously near. Fence problems are troublesome when renters on adjoining property are ignorant and crowded. Filth and poor drainage are a constant danger to health."

All Guild members will wish to thank the Woman's Division of Christian Service which at its meeting in June voted that one thousand dollars of 1941 appropriations should be sent as soon as possible to Miss Paine to purchase this land.

A letter from Miss Paine which has just come, says: "We have secured Miss Nishida to take the superintendency of Ai Kei Gakuen. She has been with me since we began to buy land eleven years ago. The history and ideals of the work are woven into her inner being. The staff members are loyally supporting her. She is a rare leader with exceptional capacities."

This is the Guild's opportunity to help her by their continued support of Ai Kei Gakuen "pay her teachers who must eat, oil the motor that must draw the water for the five hundred children and adults day by day," and help with a thousand other services needed to carry on this splendid work. If your unit has not yet made its contribution to this Guild project, won't you see to it at your next meeting?

Christian Social Relations and Local Church Activities

Every Guild member will wish to read the artcle by Miss Thelma Stevens, giving practical suggestions for work along lines of peace, movies, and crime, and strengthening democracy, on page 10.

Sending Supplies

In the July issue of this magazine suggestion was made on sending "Yarns for Ewha." If for any reason your local post office does not think this wise, you may readdress your package to either of the following, where these same materials will be received gladly for similar work:

Social Service Work,
Harwood Girls' School,
1114 No. Seventh St.,
Albuquerque, N. Mexico

Miss Hannah Bineau,
Social Service Dept.,
921 Pleasant Street,
Des Moines, Iowa.

Bennett College in Brazil

On her way to her new post in Buenos Aires, Miss Lena Knapp visited Bennett College. She says: "One of the 'musts' of Rio is to go up to the peak of Sugar Loaf in a 'little basket car' that 'dangles precariously from a swaying cable' over treetops and other growing things 2,000 or more feet below you. We did this with Miss Eve L. Hyde, principal of Bennett College. We lunched at Bennett and were delighted to see this well-known College and to meet some of its students and faculty members. You who have had a part in making possible this educational development under Christian auspices, need not question the returns on your investment—returns in enriched lives for hundreds of girls and those whose lives they have touched as the years have passed."

She says: "Throughout the voyage, though each of us daily felt his heart turning to friends in war-weary countries, and felt a deep achiness for all those who suffer from the brutalities of 'man's inhumanity to man,' and though we sensed each other's feelings, we did not talk much about the chaos of the world. We had the high lights of each day's news through the ship's paper, but it all seemed strangely unreal to us surrounded as we were by beauty, tranquility, security, and the warmth of human companionship. Differences matter so little between individuals! Surely the time will come when they will matter less between groups of individuals! . . . 'In Christ there is no East or West or North or South or white or black.'"

*Order these books from your nearest Methodist Publishing House.

**A News Letter to be sent to all units later this summer will give further information about these texts.

The Status of Woman

By Florence Schleicher Teed

THERE SEEMS to be some question in the minds of many about this most important department of the new Woman's Society of Christian Service. First of all, every member has reason to be profoundly grateful for the high caliber program offered by the noble women for this first year. This program gives new dignity to the total personality of every Methodist woman.

Then, too, our advent of union occurring coincidentally with the Woman's Centennial in 1940 gives a certain auspiciousness to our work. Not only so, it gives us an overwhelming advantage for ardent effort to finish the work indefatigable, intrepid pioneer women of suffrage, temperance, medicine, law, and the ministry have thus far so nobly advanced.

The Woman's Centennial Congress held in New York City in November offered many stimulating suggestions to American women in this hour of crisis.

Mary Ritter Beard succinctly pointed out in her address at that Congress that "in every great crisis of history, woman has been a force in the thought and action evolving out of that crisis. She has even been instrumental in helping to bring on crises by her greed, avarice, and ferocity, equaling man's. She has helped to build up and helped to destroy all the civilizations on the records of the ages."

Roy Helton, writing on "The Inner Threat: Our Own Softness" in *Harper's* for September, 1940, said this, "Biological and economic realities, as ancient as humanity, compel them [women] to a selection of values of prime importance to themselves; shelter, comfort, and every attainable advantage for their young." When these physical benefits are overemphasized "we have comfort, and its sequel, degeneration. When the male influence comes into ascendency, we have war and destruction."

Now, whether we agree or not, Helton stabs one awake to the seriousness of our present situation and spurs one to search for a sane method in order to arrive at a balance between the two extremes.

Could it be that consecrated, courageous, sincere, humble, and capable Methodist women have come to the Kingdom as one great body for such a time as this?

However, as Margaret Mead has written, "as long as we measure achievement on a single standard of money, or status, or prestige, in which men and women compete against one another, we shall be involved in a social situation in which women, each time that they are achieving, are thereby threatening the value dearest to men's hearts, the male prerogative of making things:" . . . "Unless we can redefine the ways in which women are to participate in the wider social life in such a way that men do not feel threatened and insecure by their achievement, women will have won an empty victory."

Where is the task great enough to annihilate the spirit of competition and initiate that of co-operation between men and women if it be not in the cause of Christ? However, Pearl Buck points out that there "is still discrimination against them [women] in all fields except the domestic, nevertheless this discrimination is for the most part traditional . . . and could be broken were women themselves eager to break it. American women today have their essential liberty."

But this freedom is not guaranteed to be permanent. The conception that World War I occasioned the present liberation of women is false. War enslaves women at all times, everywhere. World War II has definitely driven women, not only in Germany, back to *Kinder, Kirche, Krankenstube, und Küche.* The just-published *My Narrow Isle,* by Sumie Seo Michima, shows that the Japanese women are still under bondage. Even The Methodist Church has insisted on keeping a perennial minority of ministers (who happen to be women) smoldering without full privileges.

Pearl S. Buck is right. When women care enough for what has been done to give them the degree of freedom which they now enjoy and which they did nothing to earn; when they will make a worthy contribution to the spiritual and mental (they long since have earned a *magna cum laude* degree in the physical) life of the church, that will compel the opposition to grant the equality provided under God. When women give more than they take, spend more of themselves than they save, preach with an undeniable unction, then neither powers nor principalities, nor any human opposition can keep closed the doors that are barred to them.

We are living in the dawn of a new day with four women's societies united, with three Methodist churches united. Is it too much to hope that one good day, all distinctions between men's work and women's work will be blotted out and we will be known as *Christians?* Then will we all be *one* in Christ.

The present status of American women holds no promise of security. How long it continues depends upon each and all of us. What we contribute to or withhold from the upbuilding of the home, the church, and state will determine whether we be slave or free.

Bibliography

On Understanding Women, Mary Ritter Beard. Grosset & Dunlap. Price, 98 cents.*

Created Equal, Alma Lutz. John Day, New York, N. Y. Price, $3.*

Ladies in Revolt, Abbie Graham. The Woman's Press, New N. Y. Price, $2.75.*

My Narrow Isle, Sumie Seo Mishima. John Day Co., New York, N. Y. Price, $2.75*

Elizabeth Fry, Janet Whitney. Little, Brown & Co., Boston. Price, $3.50.*

Women in the Wilderness, Margaret Bell. Dutton, New York, N. Y. Price, $3.50.*

Victory (How Women Won It). A symposium by the National American Woman Suffrage Association. H. W. Wilson Co., New York, N. Y. Price, $1.50.*

Women Take Stock of Themselves, The Womans Press, 600 Lexington Avenue, New York, N. Y. Price, 25 cents.

Church Woman, Monthly Periodical, Published by National Committee of Church Women, 203 N. Wabash Avenue, Chicago. Price, $1 per year.

Information Service, Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y. Price, 10 cents.

The Woman's Pulpit. Official Organ of the American Association of Women Preachers, Annandale, Minn. Price, 50 cents per year.

A Changing Political Economy as It Effects Women, A. A. U. W., 1634 I Street, N. W., Washington, D. C. Price, 50 cents.

Women at Work, Effective Industrial Use of Women in the Defense Program. U. S. Department of Labor, Washington, D. C. Free.

Creative Personalities. Vol. II, Association Press. Women Leaders. Ed. by P. H. Lotz, 347 Madison Avenue, New York, N. Y.

The Womans Press. March, 1941. Price, 20 cents. 600 Lexington Avenue, New York, N. Y.

* Order these books from your nearest Methodist Publishing House.

News Notes

At the May meeting of the Methodist Commission on Camp Activities, held in Washington, D. C., two women were added to the Commission: Mrs. J. D. Bragg, President of the Woman's Division of Christian Service, St. Louis, Mo., and Mrs. Joy Elmer Morgan, President of the Baltimore Conference, Woman's Society of Christian Service, Washington, D. C.

These appointments came as the result of a request of the Council of Bishops that women should be added to the Commission.

Mrs. Albert E. Beebe, vice-president of the Woman's Division of Christian Service and chairman of the Department of Work in Foreign Fields, was invited to preside over one of the sessions of the International Congress on Christian Education recently held in Mexico City, July 16-20. The theme of the Congress was "Christian Education and World Evangelization" with special reference to the implications to Christian education today and tomorrow. The Congress was held under the auspices of the World Sunday School Association. It will be recalled by many of Mrs. Beebe's friends that her father, Dr. Frank L. Brown, was the general secretary of the World Sunday School Association for many years.

Miss Georgia Harkness, professor of theology at Garrett Biblical Seminary, Evanston, Illinois, was honored recently by the General Federation of Women's Clubs in their meeting in Atlantic City. The Federation was voting their selection of fifty-three women in thirty occupations who represent the great strides made by women in the past half century. Miss Harkness was voted the outstanding woman in the field of religion.

Miss Alpha J. Miller, missionary to West Africa, writes: "Will you please announce in THE METHODIST WOMAN, for the benefit of our friends, that the mail service is suspended in Angola, Portuguese West Africa, and therefore our friends and families will not be receiving any letters from us until the mail service is re-established. People from America can write us, and eventually some mail may sift through, but we are cut off from sending any mail out of the country."

Bishop Gattinoni, of Buenos Aires, writes that this year seven young women graduates of our Training School for Christian Workers are, under his appointment, giving full-time service to The Methodist Church in the East South America Conference. Another recent graduate who was studying nursing at the Cancer Hospital has done such excellent work that she was invited to remain there on the staff.

Dr. Rhoda C. Edmeston, directora of the Training School for Christian Workers in Buenos Aires, has recently published a little book in Spanish entitled *El Ave Fenix del Cristianismo.* It bears the "Imprenta Metodista" of our Methodist Publishing House in that city.

Miss Rachel Jarrett, of Sao Paulo, Brazil, reports that there is an increasing demand for Protestant literature in Brazil today. A Brazilian lady recently remarked, "The *Upper Room* you gave me has been such a blessing that I have subscribed for four copies—in English for myself, and in Portuguese for my husband and two of our friends."

When our press carried reports of the great flood in Porto Alegre, Brazil, we wondered whether our school had been injured. Word comes that Colegio Americano escaped because it is located on high ground, but that it sheltered in its classrooms and basement 150 homeless people who were rescued in little boats. Schools all over the city, both public and private, were serving as centers of relief. The government sent in food prepared by soldiers and the Health Department gave medical aid. All lights went out and the street cars stopped running for days. No water was available except what people obtained by going to the wells or to the city reservoir. During these trying days our missionaries, the teachers in the school, and the pastor of the Institutional Church gave all their energy to helping the stricken people.

Only seven of our missionaries are left in Algeria, but they are carrying on heroically in the face of war conditions. Already they are urging the necessity of some new missionaries being appointed to this field so they may begin to prepare by studying (while still in America) French and Arabic and the conditions in Moslem fields in order to be ready to come into North Africa as soon as the doors are again open. When the war is over most of the workers now in this field will have to come on furlough as their terms will have been long extended. *Miss Gwendoline Narbeth,* of Constantine, writes: "We do all we can for the moral and spiritual uplift of France, helping the unfortunate and sad, and pointing the way to God. Our own hearts ache when we see the misery around us, people unable to find work and those who suffer because of the restrictions put upon them. . . . We have all the food we need, although there is little variety."

Miss Viola Weight, of Crandon Institute, Montevideo, Uruguay, who has been active in organizing the first troop of Girl Scouts in that country, flew to Buenos Aires in May to attend a meeting held for the organization of a Girl Scout movement covering all South American countries. This meeting was chairmaned by Mrs. Leigh-White, world director of Girl Scouts, who has been touring South America.

Miss Elizabeth Carlyle, R. N., who has been on furlough from North China, has accepted a position under the Federal Government among the migrants in Oregon.

Miss Frances Wilson, R.N., who is on furlough from North China, has accepted a temporary position with the Crittenden Missions in Topeka, Kansas.

Miss Helen Ferris, who is on furlough from the Kiangsi Conference, China, has accepted for next year the position as dean at Redlands University in California.

Miss Katherine Boeye, formerly of the Central China Conference, received this year from Nebraska Wesleyan University, her alma mater, the honorary degree of Doctor of Education.

Ask Yourself

1. The wardship system—explain.
2. What institutions are located at Quessua, Africa; Kiukiang, China; Manila, Philippine Islands; Malvina, Miss.; Cedartown, Ga.?
3. The last words of the Japanese principals of the two Christian high schools.
4. "We must not be stampeded by propaganda and war hysteria."
5. "We're Americans just the same."
6. Three types of additional sessions for Juniors.
7. The purpose of the course on Christianity and Democracy.
8. "When women give more than they take, spend more of themselves than they save"—finish quotation.
9. Locate Rokeby, Pfeiffer Junior College, Gilbert Academy, Crandon Institute.
10. The next issue is an anniversary number.

From Far and Near

YUMA, ARIZONA.—"Will you come to the train and tell us all about the work of your mission during the twenty-minute stopover we have at Yuma?" said a voice over the telephone to the missionary in charge of the Yuma Indian Mission. Of course the missionary met the lady, but twenty minutes is altogether too short a time to tell of any missionary project. Would the lady remain over until the next train at midnight? And so Mrs. Bernice Brown, wife of the district superintendent of the Cleveland District, stopped to get firsthand information about the type of work, the kind of equipment, and the personnel. The Indian men had just finished redecorating the church in the bright but warm Indian colors. They had built new pews and painted the outside. All this was very fine, but the worn-out hymnals which the Indians found difficult to use, as the words of the hymns were separated from the music just did not seem to fit into the setting. What can I do, a preacher's wife with a growing family, thought Mrs. Brown. The more she thought the more the need for new hymnals became apparent. There must be a way. There was. As Mrs. Brown went about the Cleveland District telling the various auxiliaries about her experience, she asked if they would like to present a hymnal to the Yuma Indian Mission. On April 3 the mission received a check for twenty-nine dollars for new hymnals and a properly inscribed bookmark plate to be placed in the hymnal giving the name of the individual or auxiliary making the gift possible. A lasting tribute to Christian fellowship."—REV. ADOLPH M. KRAHL, *Superintendent.*

FREE CHINA.—Miss Bertha Cassidy, of Wuhu, has told this story of a Chinese pastor who frequently has to pass between the lines of the opposing armies as he goes to visit Anhwei stations in Free China.

"This last spring he was held by Japanese soldiers for questioning, and when United States flags and some proclamations were discovered in his baggage the affair promised to be serious. The officer in charge placed his sword on the table with a great flourish, while behind him stood soldiers with bayonets. For five hours he replied to questions about these mysterious belongings. He explained that they were to be used to protect chapels in places where fighting might take place, but all the while he feared his word might not be believed. Silent prayers for help went to the Throne as he stood there hour after hour. Finally, when a hymnbook was found in his box, the officer opened it at random and ordered him to sing the hymn he pointed to. It was 'How Sweet the Name of Jesus Sounds in a Believer's Ear.' Mr. ——— has a fine voice, and it charmed the officer and the guard, for when he finished the hymn they all clapped and told him he was free to go. Strength poured into his soul as he sang."

INDIA.—Situated 7,200 feet above sea level in the foothills of the Himalayas, "Rokeby," the home for language-school students at Landour-Mussoori, United Provinces, India, looks down over the mountains, across the doon, over the Sewalik Range, said to be the oldest range in the world, out onto the Great Plain of India, which extends many hundreds of miles. On the other side, a three-minute walk from "Rokeby's" gate brings one to a view of the Eternal Snows, which range from 23,000 to 27,000 feet above sea level. Among these Snows are some of the most famous peaks of the Himalayas, Brdrinath, Kedarnath, and Ganganath, to which a host of Hindus make their pilgrimage every year to worship the goddess of the Ganges at the river's source.

While these pilgrims are making their way northward, the new missionaries leave the hot and dusty plains and make their way to Landour to study the language of their area that they might be able to give the message of the Cross, the Resurrection, and of the Abiding Presence to India's hungry hearts.

"Rokeby" has been the home for the missionaries, and some seasons there have been as many as twenty-three here studying the language or resting. Late years there have not been so many for our numbers are fewer. Those of other missions have been taken in. This year there have been five Canadians, one from each of these countries, Scotland, Ireland, Poland, Sweden, and Norway, two from Germany—one of them being a Christian Jewess—two from India, and twenty-six Americans. Although some of these countries are at war with one another, we could all meet around the fireside in the evening and pray for all nations because of having a little realization of what the Cross means.

As I write I hear the workmen taking out partitions, putting up others, installing the septic-tank system, putting in skylights, and making other improvements. We are a united missionary society now, and we expect the young married couples to join us here. In fact, Mr. and Mrs. Whetstone have already registered for the coming season. We shall have four or five couples with us. We hope that next year several young people will be coming to this area from our newly united church. Rest assured they will find a hearty welcome, for "Rokeby" will greet you with open arms.—IDA A. FARMER, *Missionary Hostess.*

PFEIFFER JUNIOR COLLEGE, MISENHEIMER, NORTH CAROLINA.—As a Christian institution, Pfeiffer Junior College emphasizes the maintenance of religious morals and sanctions. The courses offered in religious education, chapel services, the Y.W.C.A., the Y.M.C.A., and the Christian

philosophy of life which dominates the whole campus program and procedure, help to develop Christian character.

The college is co-educational, and expenses are kept within reach of all deserving young people. All the work of the institution is done on a co-operative basis. Each student is given a regular work assignment to help defray expenses. In other words, each student pays part and works part of his expenses. The amount any student is permitted to work toward his expenses depends upon his scholastic record, need of financial aid, and his willingness to do efficient outside work. No deserving applicant is turned away because of lack of finances.

INHAMBANE, PORTUGUESE EAST AFRICA.—Miss Clara Bartling, R. N., writes:

"If you could have used your television sets to look in on us yesterday afternoon, I am sure you would have rejoiced with us.

"Early in 1940 we admitted eight new Methodist women to our nurses' training school. They finished their six-months' probation period the 1st of October, then they took two weeks for review and for examination in the lessons which they had learned. After that followed several weeks of hard work making uniforms. They did most of the sewing themselves of dresses and caps and aprons, but it was my duty to cut patterns and supervise each step of the sewing process.

"Finally we had enough caps and uniforms for our capping service. We met in the nurses' home which had been decorated with flowers brought from the woods. Doctor Stauffacher led our little service. After a song, a prayer, and a Scripture reading, he gave the nurses a brief but pointed talk on their privileges and responsibilities. Then as Mrs. Longworth put on their caps the doctor gave to each one a word of encouragement and admonition. During the capping the graduate nurses stood in a semi-circle and one by one as the students received their caps they joined the others till there was a complete circle.

"When all had received caps we joined hands and sang 'We Have a Friend, Jesus,' after which we knelt as the doctor led us in a prayer of consecration. Then each girl was given a candle lighted by the graduate nurse, who is the teacher of the class. Each girl was given a Scripture verse also, to take with her as she goes forth to 'shine as a light in a dark place.' May I introduce these new nurses to you?

"*Belia* is from one of our southern stations. She has had no education except what the native evangelist was able to give her, but in those things which she has studied she has been well taught. She has some difficulty because she cannot use her own native dialect here and has to learn both Tswa and Tsonga besides many Portuguese words and 'Missionary speech'—the latter a more or less bad attempt at these languages.

"*Laurina* is a former student of Hartzell Girls' School. She has such a sense of humor that if her life depended on keeping her face straight she would have died long ago.

"*Karulina* is quick to learn, but she has a hard time learning to work with others. She is a middle-aged woman, and this makes it a bit hard for her, too.

"*Neli* is from Hartzell Girls' School also—the daughter of one of our evangelists. She should make one of the best nurses, but she is only twenty-one years old and not married, so she has many temptations to meet and needs your prayers.

"*Maria* is a sweet girl, but quite young, crippled in one foot and so hard of hearing that we debated the advisability of keeping her. She has many fine traits, however.

"*Maliazi,* Maria's mother, is not quick to learn because she is old, but she has been such a faithful worker among her people that it would be too bad not to give her a chance.

"*Ruth* is a middle-aged woman also. She is very dependable and anxious to make a good nurse.

"*Rosalia* is from Hartzell Girls' School. She is likeable but somewhat a problem child at times.

"Please put these names on your prayer list that you may be able to help us in this work of training heads and hearts and hands to serve the Master."

MEMPHIS CONFERENCE RURAL WORK.—Rural work in the Memphis Conference is under the joint supervision of the Conference Woman's Society of Christian Service, the Conference Board of Missions and Church Extension, and the Conference Board of Christian Education. A deaconess is working in agricultural communities where cotton is the chief crop.

The activities of the rural worker in local churches and communities have been varied, including the organization of church schools, young people's groups, and Woman's Societies of Christian Service; the direction of plays and pageants; the teaching of handcrafts, folk games, and other recreational and leisure-time activities; the establishment of community meetings where community problems are discussed and plans are made for the betterment of the community. Case work has taken much of the time.

Realizing the need for leadership in rural communities, the great emphasis has been placed on leadership training by the rural worker in this project. This has been attempted through all of the community activities. Special attention has been given to individuals with leadership ability and leadership training schools and classes have been held.—MARJORIE MINKLER, Deaconess, Paris, Tenn.

Intermediates at Lick Creek making leaf prints in the Daily Vacation School Unit on Discovering God in the Beautiful

GILBERT ACADEMY, NEW ORLEANS, LOUISIANA.—For the second successive year Gilbert Academy of New Orleans was awarded the coveted J. S. Clark Trophy for amassing the highest number of prize-winning points at the annual Southern University Rally of the Louisiana Interscholastic Athletic and Literary Association.

Students representing the music, art, and literary groups of Gilbert Academy appeared in competition with similar student groups from thirty-five public and private high schools from eight districts throughout the state. An audience of over 3,000 persons witnessed the gradual acquisition of first-, second-, and third-place prizes by these student representatives. Individual medals, group plaques, and the highly-prized J. S. Clark Winged Victory rewarded the efforts of these youthful aspirants who garnered sixty-eight prize points.

In addition to the individual and group awards, Gilbert Academy received the further distinction of having one of its students selected to represent the State of Louisiana at the Southern Regional Elks Oratorical Contest in Memphis, Tennessee, in June. Marion Davis was the recipient of this distinct honor for the rendition of her original oration, "The Negro and the Constitution."

CALEXICO, CALIFORNIA.—Notwithstanding the intense summer heat, the work of this co-operative project with the Division of Home Missions and Church Extension continues as usual, ministering to the needs of the people who are here. As most of them are semi-migrant, some have already left to work in other fruit crops at points farther north in California. Others will leave soon. They consider Calexico and the Imperial Valley their permanent homes. By November or early December they are back again to work in the winter vegetable fields for which this valley is famous. During the summer they live in tents set up on growers' lands and have little contact with the church during this time. So it adds to our responsibility to give them much in things spiritual. There are many who have no means of transportation, so they stay here year in and year out. During the torrid months the playground is in use every evening to supply a worth-while means of letting out pent-up energy.

Our people are very lovable and responsive. They were unchurched until we again started this church functioning in 1937. Results are slow in manifesting themselves, but as I look into the faces of some of our people I cannot help feel that this church has a great future in store for it. Nineteen-year-old Helen hungrily reads the Bible by the hour and finds it so difficult to understand. The highest ambition of four-year-old Armida is to be able to play the piano and help me with the church school.—RUTH E. FERGUSON, Deaconess.

NORTH CAROLINA CONFERENCE RURAL WORK.—My work as a rural deaconess has included a variety of activities.

The main crop is tobacco. There is no school located within this community, but four schools draw from it. We felt that it was the church's responsibility to provide a program of constructive activities for the community as a whole. Cottage prayer meetings and a story hour for children in one thickly settled neighborhood were initiated. Health pamphlets were secured and a health play given by the children. A Woman's Home Demonstration Club was recommended and was subsequently organized by the County Home Demonstration Club agent.

A church school was organized to supplement the monthly preaching service in that church. On Sundays I teach a class in the Oak Grove Sunday school, meet with the young people, and then go to Woodsdale, where I act as superintendent, teacher, and often as organist.

We have recreational meetings occasionally in both communities, and part of my time is spent in planning and directing the rehearsal of programs at various seasons of the year. Last Thanksgiving we had very helpful services in which a large number of the people participated. The Oak Grove men and women recently gave a play, "A Day at Happy Valley School," in which they enjoyed playing the role of mischievous school children.—RUTH BROOKS, Woodsdale, N. C.

SOUTH GEORGIA CONFERENCE RURAL WORK.—Much has been accomplished in South Georgia through our rural work program which has included cultivation and organization work among all age groups, assistance in planning programs, church beautification projects, producing plays and pageants, helping with study classes, assisting with church, finances, and participation in every type of service sponsored by the church.

A rural community house built on a co-operative plan, the community furnishing material and labor, and the conference contributing some necessary cash funds, gives us a place to hold community and church activities.

Our newest project has been that of teaching Bible in several of our large consolidated rural schools. The rural worker visited each school once a week, spending the entire morning in teaching by grades.

To help rural people to make a life rather than merely to try to make a living is truly the task of the church. Other agencies must be enlisted, it is true, but without the guiding spirit of the Christ who loved the countryside there will be failure.—BESSIE MILLER, Cairo, Ga.

MONTEVIDEO, URUGUAY.—Crandon Institute reports an enrollment of 517, which is the largest in the history of this school. Teachers everywhere are asking for more desks and more textbooks to accommodate the increase in pupils. The Boarding Department is crowded and the "Liceo," or graduate course, is as filled as possible. Graff Hall, the splendid auditorium of this school, is now too small to accommodate all the school family for the morning assembly. Girls have to stand all around the room during this period of worship. The Home Economics Department is doing a tremendous piece of work in two small rooms. There are now four teachers working in this department.

Two sisters, Justena and Gloria, never miss a session at the church

MOUNT VERNON, ALABAMA.—Deaconesses Muriel Bell and Eva Crenshaw are more than busy just now. Miss Bell is giving most of her time to the making of mattresses in the mattress center located in the new church-school building. Two hundred and seven mattresses for 127 families are being made of materials furnished by the Government in co-operation with the County Farm Agent and the Home Demonstration Agent.

Five vacation church schools were put on this summer. The new church building, which is not completed, is being used regularly. This new building includes an enlarged auditorium, three church-school rooms, one of which is large enough for recreation, two rooms for a clinic, and a pastor's study.

A clinic for administering the diphtheria toxoid and inoculation against typhoid has been held.

SEOUL, KOREA.—A missionary friend who visited Ewha College a few weeks ago writes that the campus and buildings are as beautiful as ever, that it all looks so neat and well kept. The whole place was as busy as it could be with the usual college activities.

A letter from one of the teachers tells us that the Korean teachers are living in the residence formerly occupied by the missionary teachers. We are so glad to think of our home as filled with these fine young women whom we have loved through the years.

The new term opened in April with 220 in the freshman class. This makes a total of about 450 in the College now. The Kindergarten Training School has added a third year to its course and is now a regular department of the College.

An interesting description of the senior English play given in February makes us realize that life goes on much as usual, and we are happy to think that the dear girls whom we have known as students are now shouldering responsibilities that we have laid down and doing it very well indeed. The play which they presented was "You Can't Take It With You."

A meeting of the Ewha Co-operating Committee a few days ago made plans for finances and promotion. We hope that Ewha's friends everywhere will realize that the College is very much alive in Korea and that interest in her welfare is high in the hearts of her friends in America.

FLORIDA CONFERENCE RURAL WORK.—This piece of pioneer work began in September 1, 1938. There are two major needs: First, a challenging program in the one Methodist Church located at Mulberry to bring in people from the other towns in the phosphate area where there are no church services; secondly, an adequate recreation program for all ages to build character and community loyalty.

Activities have been set up in view of these needs and the deaconess finds her life full and varied. She directs the choir, works in church and vocation schools, Woman's Society for Christian Service, Wesleyan Service Guild, plans recreational activities, directs young people's fellowship hour and game room, leads worship services, seeks to find leaders, visits in homes, does personal work and counseling.

A concrete tennis court, a volleyball court, and an oven have been completed for community use. The Girl Scouts are remodeling and painting a cabin given to them for camping. They have a troop house in town which a father gave them.—MARTHA D. ALMON, Deaconess, Mulberry, Fla.

NORTH GEORGIA CONFERENCE RURAL WORK.—The Societies of Christian Service had a great time getting their names changed, their new members to join, and the names of their societies enrolled as charter societies in the big book of the new church. Nine were organized in this district.

Two months were given to visiting (with the district secretaries and zone leaders) the smaller societies in the Marietta and Gainesville Districts; seventy-two societies were strengthened and twenty-two reorganized.

The three council mission study classes and six all-day studies were wonderful days for the rural women, full of information, inspiration, and fine fellowship.

Three of the eleven Daily Vacation Church Schools (1,000 enrolled) had fine results. One in a community where there was no church resulted in thirty-one children joining near-by churches and a Mothers' Club being organized. The second one enrolled children from seven communities and resulted in two new church schools, one League, and a new roof for a church building. The third Vacation School resulted in eight new church members, a church school reorganized and the building repaired.—BERT WINTER, Rural Worker, Canon, Ga.

Love's Gift

(*Continued from page 20*)

MOTHER: We cannot take the charity (*sadly*). We must earn our clothes, when we do not earn, we cannot have.

MISS STEVENS: Oh, you do not understand. It is not charity, dear mother, only love.

MOTHER: Love? (*Unbelievably.*)

MISS STEVENS: Yes, the love which Christian women everywhere have for God and his dear Son. Because of this love they give to mission work everywhere, wherever the need exists to make life better for other people. And then that love prompts them to go the second mile in making these garments and other gifts for boys and girls of America who are in need. Can you not take the gift of love, dear Mother?

MOTHER: Yes, yes! I am so proud, so happy, to know that there are people in this great America who care for us like that. I, too, can pass love's gift along to many people.

MISS STEVENS: That is the way that love grows. Love never faileth, but believeth all things, hopeth all things, endureth all things.

MOTHER: And now I must tell Josef when he comes. He will no longer believe that America is so hard, so cruel.

GRANDMOTHER: Son Josef knows. He has been home for a little while, standing in the kitchen where he could hear. His feelings soon he will tell us with his music. Hark! (*raises hand for silence. The strains of "America the Beautiful" float on the air, at first softly and then triumphantly. The* MOTHER *stands with* ANTON *and* SONIA *on either side. As the music ceases, the* MOTHER *clasps her hands and looks upward.*)

MOTHER: Dear God, I thank thee for this miracle that thou hast wrought in our lives.

The Unified Plan

(*Continued from page 21*)

possible, and make plans for the year for the missionary education of the children of that church. This will include plans for the *additional* sessions as well as the *Sunday morning* sessions of the church school. Available missionary materials should be studied and leaders selected. In many cases the leaders of such children's groups as Children's Missionary Societies, Junior Leagues, and Junior Church will be the logical persons to act as leaders for the additional sessions.

Secretary of Children's Work

1. *The Secretary of Children's Work, by virtue of her office, is a member of the Council of Children's Workers in the local church, and thus shares in the responsibility of making and carrying out all plans for the religious education of the children of the church, including missionary education.* Where possible, it is hoped that she will be a regular teacher in the children's division of the church school.

Material Describing the Plan

1. See "The Plan for the Missionary Education of Children in the Methodist Church," by E. Mae Young. This is a free leaflet and can be secured from any branch of The Methodist Publishing House, and from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

2. See also articles in the church press.

Spiritual Life Suggestion

"Lift Up Your Hearts," by Walter Russell Bowie, 118 pages, MacMillan Company, New York City, $1.25

Reviewed by Maude White Hardie

SUCH is the spiritual appeal of Dr. Walter Russell Bowie's devotional book, *Lift Up Your Hearts*, that is readers, with souls refreshed, silently, instinctively repond, "We lift them up unto the Lord." Out of his rich xperience in ministering to the minds and hearts of widely iversified individuals and groups, Dr. Bowie offers here collection of prayers for group and personal worship. 'here are meditations and litanies; prayers in the lanuage of adults, and for the use of children. Indeed, it ould be difficult to picture that mood or situation which s not helpfully met somewhere in this collection.

As might be anticipated, there is the prayer for the beinning of the day, and for the closing of it; but here, too, s a sentence petition for use at midday: a moment's reathing space between the two busy halves, a glance ack, and ahead. Dr. Bowie gives his readers, for their aily living, lovely and convincing words in which to pray or poise, "that we may move as the stars move in the rbit of eternity . . . with shining steadfastness." A ense of the beauty of the outside world is everywhere hrough these pages. Nor is it an unrelated beauty, to be egarded wistfully by those chained to a routine of daily iving in a chaotic world; rather, it is the interrelated exression of an integrated life. "Thou hast made us not or limitation, but for happiness and health."

A man going to his work closes his petition with, "Let ne not only pray 'Thy kingdom come,' but do whatever ne man can to let thy kingdom come through me." In oicing petitions for those who serve within the church, ot only the minister is remembered, but the organist, he sexton, the officers of the church, the members of the arish, and those in a wider world community.

In the group of prayers for young people, Dr. Bowie as achieved a rare and delicate balance; the language is hat which a child may use with complete naturalness, and qually with reverence. There is never a jarring note. Before a game and before an examination are, from the uthor's viewpoint, times as truly fitted for prayer as efore confirmation. And the brief sections of specially lesignated family prayers and grace at meals give a sense f group participation with age lines obliterated and freeom of expression without self-consciousness for all.

As might be expected by those who know Dr. Bowie as prophetic voice of social justice, the social conscience inds here a medium for its petition, specific and direct, et expressed with that rhythm and harmony often so difficult to attain in touching matters of our modern ecoomic and industrial situations. "For the clouded eyes hat see no farther than our own advantage, we confess ur sin, O Lord. . . . For belief in human brotherhood nd for the will to make it true, we thank thee."

Refreshed and strengthened, as we draw toward the losing pages of this little book, we pray, "O God of all he agelong yesterdays and of the infinite tomorrows, give s new faith, new hope, new power;" and with gratitude o the writer for increased courage and larger vision, we lift up our hearts" with confidence that the way is aleady clearer.

Your Unbroken File?

By MRS. GEORGE W. KEEN,
Publication Manager

THIS is the last issue of the first year (Vol. I, No. 12) of THE METHODIST WOMAN, and how she has grown! She now numbers 165,000 subscribers.

You know what a good job our first editors have done in giving you twelve issues with much-needed information about this new organization of more than a million members and twenty thousand societies. The institutions which it supports and its work in the local church have had their share of space also. But you do not know the half of it; the cupboard is just overflowing with good things for next year.

If you are one of the more than 35,000 whose subscriptions expire with this issue, run right to your Secretary of Literature and Publications and give her fifty cents for your renewal to insure an unbroken file. If you cannot get her, send direct to us and give us her name and address. Your renewal should be at 420 Plum Street before August 20 if possible.

The next number will be an anniversary issue. Do not miss this September paper. Hurry! Make haste! Don't delay! RENEW NOW.

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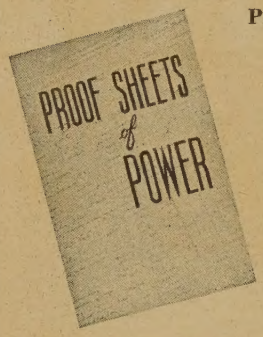

PART I. PROOF SHEETS OF POWER.

(Ready for summer institutes.) Contains programs and worship services for September, October, November, December, 1941.

PART II. FOR THE FACING OF THIS HOUR.

For use during the calendar year 1942. This booklet contains twelve programs and a number of suggested projects for use with each topic.

Worship Services for use during the calendar year of 1942.

These twelve services are correlated with the programs.

Set of Pictures. These will illustrate some of the work described in the programs for 1942.

Books for 1941-1942

Adult—

Christian Roots of Democracy in America
60 cents.

A Christian Imperative: Our Contribution to World Order
60 cents.

Spiritual Life Packets
1. *Study in Prayer and Personal Religious Living.* Price, 25 cents.
2. *Stewardship.* Price, 25 cents.

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